

THE GREAT
MYSTERIE OF
GODLINESE:

OR,

A TREATISE OPENING
VNTO VS

*First, What God is,
Secondly, What Christ is.*

Penned by that learned and faithfull
seruant of GOD, *John Randall*
Batchelor of Diuinitie.

Now published to the glory of God, the edi-
fication of his Church, and the honourable
memoriall of the Author,

*By William Holbrooke, Preacher of the
word of God.*

The second Edition, corrected.

LONDON,
Printed by H. L. and R. Y. cl^o. 16c. xxx.

THE GREAT

CONSTITUTION

OF THE

Church of God, of the
Gospel of Jesus Christ

as published to the glory of God the Father
in the Church of God, of the Gospel of Jesus Christ

and of the Church of God, of the Gospel of Jesus Christ

in the Church of God, of the Gospel of Jesus Christ

London,
Printed by J. & J. G. Smith, 1833.



TO THE VVOR-
SHIPFULL MASTER

THOMAS FANSHAVVE, One of
His Maiesties Iustices of the Peace in the
Countie of *Essex*, and M^r. of the Crown
Office, all happinesse both in soule and
body in this life, and eternall glory
in the world to come, be
multiplied.

Sir,



Mongst the many titles which
are giuen to the Ministers of
Gods holy word in the Scrip-
tures, the title of Labourers is *Mat. 10. 37, 38.*
one, to shew that they should
be labourers; yea, sore labour- *1. Cor. 3. 9.*
ers, labouring to wearinesse &
fainting. Such a one was the Author of this fol- *1. Tim. 5. 17.*
lowing Treatise, who before God silenced him (by
his afflicting & chastising hand) was as frequent and
constant in the worke of the ministrie as any of his

The Epistle

brethren; & afterward was not idle nor vnprofitable in priuate, as both the daily resolutions & satisfactions, which many (both Ministers & people resorting to him) receiued from him, and also this following Treatise, with two others farre larger than this (the one shewing what a true visible Church, the other what Priedestination is) do sufficiently giue witness vnto. The occasion of this and the other aforesaid labours of his, was this, Diuers of his people resorting to him at sundry times, for resolution in diuers questions, he desired them to thinke of some questions, wherein they most desired satisfaction, and he would (as God should enable him) giue answer thereto, by way of an Euening Exercise; which motion with much ioy they accepted of, and through the good hand and guidance of God (who certainly moued the one to motion, the other to accept and make choice) they made choice in the first & second place of these two maine and fundamentall Questions: First, What is God: secondly, What is Christ. The doctrine wherof is the subiect matter of this ensuing Treatise; an argument high & excellent, and of necessity to be known in some good measure of all that will be saued. How discreetly and warily, orthodoxally, fully, (though briefly) and plainly, to the capacite of the meanest, the se two profound heads of diuinity be handled in the ensuing Treatise, I need not say, it will appeare to euery iudicious and Christian Reader. I make bold to dedicate it to your worship, First, to testifie my vnfeined thankfulness to you for your loue and kindnesse to me, & all good Ministers in our Countrey, of whom I haue euer obserued you
to

Dedicatory.

to bee a loue and fauourer, a thing pleasing to God
and all good men; and it is no matter whom it displea-
seth, so God bee pleased with it. Secondly, to testifie
my desire of your growth in Grace, and in the true
knowledge of God, and of Iesus Christ, whom to
know is eternall life, which this Booke, through Gods
blessing vpon your reading of it, will helpe you in.
Which that it may doe, and for all good vnto your
worship, I will pray to the Father of Lights, from
whome euery good and perfect gift commeth. In
whom I rest,

At your worships

command,

WILLIAM HOLBROOKE.



To the Reader.



Understand (Christian Reader) that this following Treatise, and the other two before named in the Epistle Dedicatorie, were given by the Author (as they were penned by his owne hand) certaine yeares before his death, unto one of his Flocke and charge, who bestowed the same upon me ; and I, being desirous of the common good, haue published this for the present. Blesse God for it, and all means of thy Spiritual good, labour to profit by it in the true knowledge of God and Christ, which thou hast fully and plainly opened to thee herein. Forget not to let him haue a place in thy prayers, that prayeth daily for thee and all the people of God.

WILLIAM HOLBROOKE.

pag: 01

Of GOD, of CHRIST. *pag: 40.*

I. Question.

*What is God?**Answ.*

Such a Question was once asked by *King Hiero* of a learned wise *Heathen Simonides*, who demanded one dayes respite to deliberate vpon it: the *King* asked him the same question the next day, then the *Poet* asked two dayes respite: and so the third day, foure dayes respite, still doubling the number of the dayes formerly demanded. The *King* maruelled at it, and asked him why he dealt so with him; the *Poet* answered plainely, Because (saith he) the longer I consider and studie vpon it, the darker in my seeming the matter is. A modest Answer, well besitting a wise man; though presumptuous at the first, not doubting but by his wit and study hee could attaine to the vnderstanding of any thing, euen of God himselfe: yet modest at the last, ingenuously acknowledging his owne insufficiency to resolute such a deepe diuine question. And surely no maruell that this wise *Heathen* hauing no other outward helpe but the book of the Creatures, and the writings of other naturall men, such as himselfe was, nor any other inward helpe, but the light of Nature,

*Cicero de natur.
deor. lib. 1.*

and the common gifts of the Spirit, did giue ouer the pursuite of this profound Question in the plaine field. But wee, who through Gods mercy are reserued to these latter times, haue better meanes without vs, the booke of the Scriptures, and the labours of many spirituall and sanctified men; and better meanes and helps within vs too, the Spirit of grace and illumination, that acquaints vs in some measure, euen with the secrets of God; and therefore we must not so giue ouer this matter as hee did, but cast about it with all diligence, and yet in all humilitie too, and see how we may finde and frame a modest and diuine Answer to this *high* and heavenly demand.

First therefore, that we may the better conceiue and profit by this Question, we are to consider (before we come to the Answer thereof) of two generall preparations to the same; for as none of Gods businesse, so specially not this concerning his owne Maiesty and being, is to be vndertaken with vnwashen hands, that is, without due preparation of heart & affections going before. The first general preparation is, how we ought to esteeme of this Question: The second, with what cautions and limitations we are to proceede therein.

2. Generall preparations considerable before it be answered what God is.

The first: and in it five particulars.

In the first we are to consider these particulars: First, that it is some suspition of Curiosity to seeke into such an *high* point; if either wee seeke to know the brightnesse and perfection of Gods Essence (for that God hath not reuealed at all) or the full & perfect state of his properties and workes, (for God hath not reuealed them but in some measure) It is curiositie inexcusable: What? Are wee not content to know that God is, and that he is holy, wise, iust, &c. but we must diue into the bottomlesse depth of his Essence? Reach not

too *high*, for feare of a shamefull fall.

Secondly, that it is easie to erre in defyning what God is. Errour creepes in quickly vpon vs in the easi-
Vide Zeged. loc. com. 26.
 est and lowest points of Religion, yea euen in worldly things, how much more in heauenly, and so in this the heauenliest of all? God is so pure, spirituall, glorious; we so vncleane, carnall, blinde; that either in the excessse we goe too farre, or in the defect wee come too short; either on the right hand, fawningly perswaded somewhat of God in fauour of him, which yet hee is not; or on the left hand, peruerfly not beleeuing somewhat of him which indeede he is. It is easie to fall from an *high* steepe pitch; and this being so *high* a pitch, it is easie to take a fall at it.

Thirdly, that errors in this point are very dangerous, and, if they be defended, damnable; the point being a most fundamentall point of our Faith, the errors herein must be fundamentall too, that is, such as cut vs off from the foundation; not euery little mistaking, but error herein wilfully defended: It is as much as our Soules are worth, like little flies busie about the bright candle, but they burne for it: some are blasphemers by it, as *Basilides*, and the *Gnostickes*; and some are Idolaters, erecting in their thoughts a Notion of God, which is not God, and therefore an Idoll.

Fourthly, that it is impossible to finde that we seeke, that is, any Substantiall or Essentiall knowledge of God as the Schooles speake: neither is there any definition to be framed of him, for he is Infinite: no *Genus*, for there is nothing of larger content than God himselfe; neither is there *differentia specifica*, specificall difference in this case; for there is no specificall difference of euery particular man, much lesse of God,

who is indiuidually one : he comprehends the world within his fist, and how can himselfe be wholly comprehended in any definition ? It is one of his knowne Attributes, that he is incomprehensible ; God is not *seene*, saith the Apostle, *1.Tim.6.16.* that is, he is not to be comprehended as he is.

5

I

Three reasons
why we may and
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what God is.

2

3

Lastly, yet it is of necessarie vse, and therefore may and must bee sought into : First, to stop the mouthes of cauilling Aduerlaries, that are still insulting ouer vs, saying, *who, what, where is your God?* as vpbraiding vs, that wee beleeeue in a false God, or at least such a one as we know not our selues : Secondly, to stay and satisfie our owne reaching thoughts, for the matter concerning the saluation of our Soules, we must haue some certaine obiekt to settle our thoughts vpon, else wee shall neuer bee at rest : Thirdly, for our direction in our worship and seruice of God, which must be answerable, as to his Will, so to his Nature too, *Iohn 4.24. God is a Spirit, and they that worship him, must worship him in Spirit and Truth.* Corporall gods must haue corporall worship ; and a spirituall God must haue a spirituall worship : but our God is a *Spirit*, and therefore must haue a spirituall worship. It is horrible bliadnesse to worship an vnknowne God as the *Athenians* did, *Acts 17.23.* and is also reprobued of our Sauiour, *Iohn 4.22. Ye worship that which ye know not :* and this makes vs resolute in his seruice, when wee know who it is wee serue, *2.Tim.1.12. I know whom I haue beleeeued.*

Cautions obseruable in the second generall preparation, and in our seeking to know God.

In the second generall preparation, we are to consider with what Cautions and limitations we are to proceed herein. For the matter being so difficult & dangerous, we had need to take great heed how we deal in it.

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The first caution is this, That it is safer by negation to say what God is not, than by affirmation positively to say what he is; as to say, he is not mortal, not visible, not corruptible, &c. And in this course the holy Ghost hath gone before vs, 1. *Tim.* 1. 17. *Now unto the King everlasting, immortall, inuisible, &c.* And 1. *Tim.* 6. 16. *(Hee dwels in that light which none can attaine unto,* where the reason is added, why he cannot be seene, because the light that should shew him to vs is vnaccessible, *Titus* 1. 2. *Non sicut homo,* that is, He cannot lye, hee is not as man, that hee should lye, as it is *Num.* 23. 19.) Like as a Carpenter in making of an Image, pares off on euery side, and that which is remaining is an Image: so in saying what God is not, wee shall see what hee is; and as this is the safest way, so it is the fittest way. For all things being denied of him which are incident to the creatures, hee is thereby acknowledged singular, & infinitely superiour to them all: not but that many things may be positively pronounced of God too, but the other is the safest and fittest course.

I
Damasc. lib. 1.
cap. 13.
Cicerolib. 1. de
natura deorum.
Hyper. method.
87. 90.

Secondly, in saying what God is, we must keepe our selues within the bounds and compasse of Gods word: for that which God speaketh of himselfe, wee may freely and safely speake; and that which he speaks not, is but a fable and deuice of mans braine. None can testifie of God, but himselfe; therfore the Prophet saith, *Hab.* 2. 20, *The Lord is in his holy Temple.* The Prophet sends them to seeke God in his holy Temple, that is, to his Word sounding in his Temple; And our Sauour saith, *Search the Scriptures,* *Ioh.* 5. 39. Study the Word, and pray for the Spirit, and hee will keepe thee within a good scantling.

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the bounds of the Word, yet we shal know but in part. *1. Cor. 13. 12. Now wee see through a glasse darkely, but then shall we see face to face: Now I know in part, but then shall I know as I am knowne.* The perfect knowledge of God is respited to another life, *1. Iohn 3. 2. Then wee shall see him as he is: yet we know so much of him here, as shall serue for our saluation. Moses, who saw God and spake to him, Exod. 33. 11 face to face, euen as a man speaketh to his friend. And there arose not a Prophet in Israel like vnto him, whom God knew face to face, Deut. 34. 10. Yet he was stinted and saw but his hinder parts, Exod. 33. 20. 23. Nay the Angels in heauen see him not as he is.*

4 Fourthly, that little which we do know of God, we must embrace it with humble submission, and holy admiration; not as comprehending it, but as rather being comprehended by it; not as thou or thy vnderstanding being master of it (as it is of other notices) but as it mastering and subduing thy vnderstanding. Earthly things wee vnderstand one way, heauenly another: Earthly things we master and subdue to our vnderstandings; heauenly things subdue and master our vnderstandings vnto them. So then what we know of God, we know it rather as being comprehended of it, than comprehending it, according to the speech of the Apostle, *Gal. 4. 9. But now seeing you know God, or rather are knowne of God. And Iohn. 10. 14. I know mine, &c.*

5 The fift caution is, that still wee must looke into it with the eye of Faith and not of Reason: for Reason is too blinde, or else too sawcie to conceiue of God. Some things thou shalt heare, but see no reason of them, yet beleue them, because the Word saith it is so. Other things thou maist think there is great reason for; yet

yet belecue them not, except the Word, the rule of Faith, reueale them.

The sixth and last caution, is this, that we must search into this mystery onely so far forth as it tends to build vp our Faith in Christ, and holinesse of life; for how-
 focuer the knowledge of God is to be sought after for it selfe, it being of such excellency as it is, yet God will accept of no knowledge of himself in man, but such as is profitable for man to Faith and obedience. *Ioh. 4. 24. God is a Spirit, & they that worship him, must worship him in Spirit and Truth.* The knowledge that God is a Spirit, is idle, except it be applied to Gods seruice. Take these two rules in this case; First, neuer thinke nor look vpon God, but in the face of Iesus Christ. *Ioh. 14. 9. He that hath seene me hath seene the Father, &c.* Thus God lookes vpon vs in Christ, and therefore we must looke vpon God in him, as he is our Mediatour, & behold him in his merit, and obedience, and this giues great illumination. It is Christ that came out of the bosome of the Father, that reueales him vnto vs. *Ioh. 1. 18.*

Calu. Institue.
lib. 1. cap. 2.

The second rule, is this, that the knowledge which wee haue of God, must not be onely speculatiue in the braine, but must passe into the heart, to bee put into practice in our conuersation, else the diuel wil excel vs, for he hath more speculatiue knowledge than we haue.

And so much for the two generall preparations. Now we come to the question it selfe: and herein, to auoid longsomnesse and confusion, because *definitions* must be both short and orderly; we will consider God in these foure respects, and from euerie one of them frame an answer to this question. I take this course, because I desire hereby to open a passage to the whole

Your generall
things considera-
ble in God.

Doctrine concerning God. First then we will consider God in his Essence. Secondly, in his Subsistence. Thirdly in his Attributes & Properties. And fourthly, in his Office and Workes. And to one of these foure heads may be reduced whatsoeuer wee know concerning God.

1 First, in his Essence; for an Essence God hath, though we know it not, yet it must and may be rightly affirmed of him. The Creatures haue their Essence, and it is a part of their perfection; so that if God haue not his Essence, the Creatures go beyond their Creator, which is blasphemous. Yea all Creatures haue their Essence from him, therefore he must needs haue an Essence himselfe.

This considered, God is a *Spiritual* substance or being of himselfe. First, God is a *Spiritual* substance, &c. We might say in the Negatiue, God is an Incorporeall substance, that he hath no body; but because God hath spoken affirmatiuely of himselfe, so may wee too, *Ioh. 4.34.* God is a Spirit. and here (that wee may not sort him with any thing else, for he hath no match) we must learne a rule that concernes this whole Doctrine of God, and that is this, That whatsoeuer is affirmed of God, which is also communicable to the Creatures, the same must be vnderstood by a kinde of excellency and singularity aboue the rest. Angels are Spirits, and the Soules of men are Spirits; but God is a Spirit by a kinde of excellency or singularity aboue all Spirits: he is the Father of Spirits; the Author of Spirits, and indeede the Spirit of Spirits.

Hypermeth. 89.

Secondly, God is a *Substance or being*, although the word *substance* or being, be not vsed in Scripture, (but was deuised and taken vp some 360 yeares after Christ

Christ by the *Nycene* Fathers, to cleare the difference betwixt Person and Substance in God. For (said some Heretickes) If Christ be God of the same Substance & being with the Father; then when Christ was incarnate, the Father was incarnate also. No, said the *Orthodoxe*, for though hee bee of the same Substance with the Father, yet is he not the same Person. So this word was then deuised of purpose to auoid heresie: yet it hath good warrant from Gods owne mouth, *Exod.* 3. 14, where hee saith, *I am that I am*. That is, I am a being, and not so onely, but *Ichonah* also comes from a *Vid. Aneu. lex.* root, that signifies to be, and so to be, as that he was, is, and shall bee from all eternitie, to all eternity, according to that in *Reuel.* 1. 4. *Which was, and which is, and which is to come*. And such a being he is, as in comparison of him, all other beings are no beings.

Lastly, God is of *himselfe*, for so indeede the word *I am* intends, that is, I am of and by my selfe, nothing contributing to my being: To this purpose are these places of Scripture, *Psal.* 90. 2. *Before the Mountaines were made, and before thou haddest formed the earth and the world, euen from euertlasting to euertlasting thou art our God.* *Reuel.* 1. 8. *I am Alpha and Omega, the beginning and the ending, saith the Lord, &c.* *Isaiah* 40. 13. *who hath instructed the Spirit of the Lord? or was his Counsellor or taught him?* There was none before him, to giue to him, or to communicate any thing to his being, therefore he is of himselfe. *Acts* 17. 25. *He giues to all life, and breath, and all things, therefore nothing contributes vnto him.* *Rom.* 11. 34, 35, 36. *For who hath knowne the mind of the Lord? or who was his counsellor? Or who hath giuen vnto him first, and he shall be recompensed? For of him, and through him, and for him are*

all things, &c. therefore God is of himselfe. *Gen. 17. 1. I am God all-sufficient;* that is, of my selfe, needing no other Creature to contribute vnto mee, but contributing to all Creatures.

Reason.

The Reasons and Vses of these points follow.

1

And first, that God is a Spirit, the Reason is, because a Spirit is the best, highest, and purest Nature; and we know, euen in our owne vnderstandings, that, that which is most earthly, is most base. God then being the most excellent and highest Nature, must needs be a Spirit too.

2

Secondly, else he cannot be euery where, for a body is comprehended in a certain place.

Vses.

1

The first Vse, is to reprocue those Heretickes, the *Anthropomorphites*, that would make God to be a man because hee hath the parts of a man attributed to him in the Scripture; as Eyes, Hands, &c. But this is no good reason, for these are attributed to God, because there are some effects in God, which are answerable to the effects of these parts in man; and therefore an Eye is attributed to God, because as it is the effect of an Eye to see and behold; so God by his prouidence beholdeth all things: and so his worke is called his Hand, because it is the effect of the Hand to worke: and so he is said to haue an Eare, because he continually heareth the prayers of his Children, not that God hath any such parts, for he is a Spirit.

*Hyper. meth. 88.
Pet. Martir.
Loc. Comp. 15.*

2

The second vse, is against Papists, that worship God in Images, which is grosse Idolatry, forbidden by God in *Deutonomie, cap. 4. 15, 16. Ye saw no Image in the day that the Lord spake to you in Horeb, therefore corrupt not your selues in making you a graven Image, or the representation of any figure, whether it be male or female.*

*Calu. Institue.
lib. 1. cap. 11.*

And

And *Isay 40.18. To whom then will you liken God, or what similitude will ye set up vnto him?* And so it reprooues all carnal worshippers, that giue vnto God an outward bodily worship onely. God is a Spirit, and therefore we must giue him a Spirituall worship, wee must worship him with our hearts & Spirits, as well as with our bodies: this vse our Sauour makes of it, *Ioh 4.24. God is a Spirit, therefore worship him in Spirit & Truth.*

Then secondly, that God is a Substance or being, the reason is; First, because all things subsist in him, as in their Foundation, therefore himselfe is a Substance.

Secondly, himselfe hath many properties, as Iust, Holy, &c. and therefore a Substance.

The first Vse, Seeing God is a true or substantiall *Vse. 1.* being, wee must not call into question, whether there be a God or no, as the Atheists and Philosophers haue done; that affirme, that Gods name is but a bare Title, a bug-Bear to keepe men in awe, as *Plinius Stridas* said. But these that do thus deny and deride God here, shall feelee in hell, that there is a God.

The second Vse, is against Hypocrites, that make *Vse. 2.* God but a Shadow, in that they thinke hee is satisfied and serued with an outward shadow of worship. But they are deceiued, for God is a Substance, and therefore will haue a true and substantiall worship.

Lastly, that God is of himselfe, the reason is;

First, because he made all things else, *Gen. 1.1. there- Reason. 1.* fore he must needs be of himselfe.

Secondly, else there had bin no absolute beginning, for if God be not of himselfe, then there was somewhat before him to contribute to him; and then there must be somewhat before that to contribute to it, and so we should run in *Infinitum*. But nothing con-

tributes to God, therefore he is of himselfe.

vse. I.

The first vse, is to teach vs to rest fully and absolutely vpon him alone for all things.

2

The second vse is, against the foolish Popish, sottishnesse of many that thinke they gratifie God, as giuing him somewhat when they obey him. Silly wretches, God hath no neede of them nor their seruice neither, he takes nothing of them for himselfe; all that he takes of vs is this, to accept in good part our poore seruice, and for Christs sake to be pleased with vs, *Esay 43.25 Psalme 50.12*. God hath no neede of vs, for all the world is his, and all that therein is, hee is of himselfe, and nothing that we can do, can profit him.

Now in the second place wee are to consider of God in his Subsistence, which some call the manner of his being, *vsine*, (this is a matter of great importance, and therefore I would desire you in Gods name to be very attentiu to it). Gods Essence differs from his subsistence, at least in our apprehension; his Essence is one thing, his Subsistence is another; his Essence, that is, his being; his Subsistence, that is, the manner of his being; this difference wee must make for our owne apprehension and capacity, for both these are one in God: I say the essence of God is his absolute being in himselfe; his *subsistence* imports his being, as it is attended with certaine essentiall, internall, and incommunicable properties. To make it plaine by a similitude, and from a smaller matter to conceiue a greater. A man hath his essence, and his subsistence; a mans essence is his being, consisting of matter and forme, of body and soule; his subsistence is his so being, with certaine accidents belonging to him, as that hee is high or lowe, blacke or white; but
God

God is infinitely otherwise than man, as hauing neither composition, nor accidents.

Now wee come to the definition, thus considered; God is a spirituall substance, subsisting by certaine seuerall properties, in three distinct persons, the Father, Sonne, and holy Ghost; euery one of these phrases needs a seuerall illustration; the first thing here to bee expounded is the subsistence of God; for the opening of this point, wee must know, that some Diuines confound these things, and make substance to be subsistence, and subsistence to be properties, and properties to be persons, and persons to be substance, and yet many of them hold the same truth with vs in sense, though not in word; but these termes as we propound them, rightly vnderstood, are the safest, simplest, and plainest vnfoldings of this mysterie; And therefore before I come to the matter it selfe, I must acquaint you with these things; First, that the blessed Trinitie is entire within it selfe, and cannot be illustrated, nor receiue any helpe from any thing else, because such things are not elsewhere to bee found, they must bee expressed mutually by themselves, and one of them described by the other, as *subsistence* by person, person by property, &c. and so in a circle, which although it bee absurd in other things which are finite, yet in these things which are *infinite* it is most necessary, because they cannot otherwise bee explained. Secondly, vnderstand that these termes of Person, Propertie, Subsistence, &c. were deuised by the Fathers 300. yeares after Christ of purpose to meeete with certaine Heretiques, and to make cleare the article of their faith in the blessed Trinitie. Thirdly, that therefore we are not to expect any expresse Scripture for

for prooffe of these termes; yet the things in effect may be proved out of Gods word.

These things premised, wee come to tell you what these termes are in themselves. First, for *Subsistence*. What is that? It is the being of the diuine nature in such or such a person. A *Person* is the diuine nature specified by such or such a property. A *Propertie*, is that internall essentiall relation to the diuine nature, whereby the persons haue such and such subsistence. The property in the Trinity is *to beget, to be begotten, to proceede*. It is the property of the Father to beget, of the Sonne to be begotten, of the holy Ghost to proceede. A subsistence is the being of God in such or such a person, as in the Father, Sonne, or holy Ghost. A person is the diuine nature specified by such or such a property, as of the Father to beget, the Sonne to be begotten, the holy Ghost to proceede: A property is that internall relation whereby the Father begets, the Sonne is begotten, &c. and so much of subsistence: now of the properties. By certaine seuerall Properties, I say seuerall, for there are certaine properties wherein they all communicate, as goodness, and mercy, &c. but these admit no communication; but that which is affirmed of the one is flatly denied of the other, as to beget is affirmed of the Father, yet denied of the other two Persons, as for example, a father begets a sonne, and vnder God giues him his being and Son-hood, but the property whereby hee begets his sonne is peculiar to the father himselfe; so in that eternall generation God gaue his Sonne, his being and his Son-hood, yet the property of begetting, and of being a Father he reserues to himselfe.

Properties to beget, to be begotten, to proceede, they

they may be called Relations, because they are affirmed of one person respectively to another, as to beget is the property of the Father, and is affirmed of the Father respectively to the Sonne that is begotten: so they may bee and are called of some workes, because they consist of Actions, as to beget, to be begotten, to proceede: But whether-soeuer of these wee call them, wee must vnderstand them with these differences, that they be internall and essentiall; first, they be internall to distinguish them from workes that are externall, as Creation, Redemption, Sanctification; these are properties too, but they are not meerely internal, but are externally exercised by God towards the Creatures: secondly, they be essentiall properties of the very Essence of God in such & such a Person.

Wee cometo the last part of the Definition. *In three distinct persons, &c. three*, so many and no more: *distinct*; the substance and nature of God is one and the same; the persons are distinct and diuers: the Father is God, and the Sonne is God, and the holy Ghost is God, but yet the Father is not the Sonne, nor the Sonne is not the Father, &c. But how can they be three, and yet but one; distinguished and yet the same? wee may see a glimpse of this in the Sunne, there is the body of the Sunne, and the Beames, and the Light, all these are one in effect, and yet three distinct things. *Persons*: A person is the diuine nature, specified by such and such a property; wee must take heede that wee vnderstand not as *Sabellius* and other *Heretiques* haue done, that the persons in the Godhead are but Offices, for though they haue their Offices, yet a person is a thing really subsistent in the diuine Nature, which an Office is not: Secondly, we

Vrsine. 333.

D

must

must not imagine that it is in God, as it is in man, for in man we cannot imagine a Person, but it must be materiall with such or such a shape; but wee must imagine the Persons in the Godhead to be answerable to the substance subsisting in it, Immateriall, infinite & essentiall: It differs from an Essence, as a thing specified and lesse common, from a thing more common and without specification: Then they are three distinct persons, the Father, Sonne, and holy Ghost.

I shall not neede at this time to enter into their severall Offices, but onely so farre as concernes this description: The Father is the first person of the blessed Trinitie, that hath eternally begotten the Sonne of himselfe. Now we shall haue proofes out of Gods word for that we speake, the prooofe of this is in *Psal.* 2. 7. *Thou art my Sonne, this day haue I begotten thee.* The Sonne is the second Person of the blessed Trinitie, eternally begotten of the substance of his Father: the same prooofe, in *Psalme* 2. that prooues that the Father begot, prooues also that the Sonne is begotten of the Father: And *Iohn* 7. 29. *but I know him, for I am of him, and he hath sent me.*

The holy Ghost is the third Person of the blessed Trinity, eternally proceeding from the Father and the Sonne. *Iohn* 15. 26. *but when the Comforter shall come, whom I will send unto you from my Father:* But of these seuerally in their owne places.

Now wee haue past through the parts of the Description, for our further instruction, I will gather from hence an obseruation, and that is this: *God* hath reuealed himselfe in his word to be *one God*, subsisting in three distinct persons, the *Father, Sonne, and holy Ghost*: And this hee hath done somewhat more hiddenly,

Doctrine.

hiddenly, as in the triple repeating of the same name, *Isaiah. 6.3. Holy, holy, holy. Lord God of Hosts*; this somewhat hiddenly gives vs to vnderstand, that God is one in Essence, three in persons. Or else in seuerall names, as *Psalm 33.6. By the word of the Lord were the Heauens made, and all the Hosts of them by the breath of his mouth*: The Lord, there is the Father: the word, there is the Sonne; the breath of his mouth, there is the holy Ghost: And the like is in the *2. Sam. 23. The Spirit of the Lord spake by me, &c. The God of Israel spake to me, the strength of Israel, said* *vers. 3.*

Secondly, more plainly, as when it is expressly said, there are three persons, as in the *1. John 5.7. There are three which beare record in heauen, the Father, the word, and the holy Ghost, and these three are one.* And *Matth. 28.19. Baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost.*

The Reasons are these (although there be no forcing Reasons to cause it to be so, these being matters without cause, yet there are certaine Reasons to be giuen from the effect or consequent.)

Reason.
A posteriori

First, to distinguish the true God, from all false gods in the world; the Turkes, and the Iewes, and the Heathen, belecue in one God; but to belecue in one God, three in Persons, is peculiar to the Elect, and is sauing Faith, and true Religion.

Secondly, to procure in vs a greater admiration of the Maiesty of God, that wee might the more admire and adore that which we least apprehend.

Thirdly, to fit our knowledge of his Maiesty to the fundry administrations which hee doth exercise towards vs, as namely, the worke of Creation, Redemption, Sanctification, &c.

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Thirdly, to fit our knowledge of his Maiesty to the sundry administrations which hee doth exercise towards vs, as namely, the worke of Creation, Redemption, Sanctification, &c.

Vse. 1.

The vses are these. First, this teacheth vs to praise the goodnesse of God, that hath bene pleased so to reueale himselfe in his word: how would our mindes wander in blinde vncertainties, & Idolatrous conceits in our praiers & meditations of God, if he had not set vs down this Rest in his word, & so reuealed himselfe.

Vse. 2.

Secondly, wee must so vnderstand and belecue in him three in one, and one in three, distinctly, but inseparably; let not the one beate thee from the consideration of the three, nor let not the three beate thee from the consideration of the one, and without thus farre vnderstanding him, we cannot possibly be saued. and withall still obserue these two Rules: First, that the Essence of God is wholly in euery one of the persons, as the Reason, Will, and Memory is all but one Soule; and yet euery one of these is the whole Soule, for that is indiuisible, and God is much more indiuisible, and therefore the whole Godhead is in euery one of the Persons. Secondly, that there is no inequality betwixt them in dignitie or superioritie, none of them is before, or after another, but as they are all of one and the same substance, so are they all equal in power, dignity, & authority, for nothing can be *higher* than God, and euery one of them are God.

3

Thirdly, then wee must so worship him; let this be your obiect in your Meditations, and fit your Faith to these and no other tenures, one God in substance, three in person; and so we must fit our Obedience; and likewise in prayers and thankesgiuings, according to the example of the Apostle *Paul*, who mentions three persons in prayer. 2. Cor. 13. 13. *The grace of our Lord Iesus Christ, and the loue of God the Father, and the Communion of the holy Ghost, be with you all, Amen:*
and

and this maketh against diuers, as *Sabellius*, *Hermogenes*, *Praxeas*, *Vogel*. 27. *Hyper*. 104.

The third respect that we are to consider of God in, is in his attributes, or properties; and first of their name why they are so called; they are tearmed *attributes*, because they are affirmed of God in his word, and ascribed directly to him: Secondly, men and Angels, & all the Creatures in their kinde, do freely yeeld him these things, and the honour of them, as his owne due. Thirdly, it is no disparagement to God, but indeed his true honour, that such things are spoken of him.

Why they bee called Attributes.

And they are called *Properties*, because they are peculiar to his Maiesty, and are so in him, as that they are not so in any creature: Secondly, wee are to consider what these properties are, they are hard to be defined, but God would not haue vs without the knowledge of them, therefore wee will diuide them into their seuerall rankes, and giue you Instances of the particulars: But first you must take the description of God in his Attributes and Properties as in the former.

Why they bee called Properties.

This considered, God is one spirituall substance, the Father, the Sonne, and the holy Ghost, 1. Eternall: 2. most Holy: 3. Almighty: 4. Mercifull, 5. doing exceeding well by his Children: Wee will now distinguish these Attributes in their rankes, not as they bee in God, but according to the stamper of them, as they are found in vs, wee being the most absolute created and materiall Image of God, that euer hee made: Christ is more the Image of God than we, but he is not meerely a creature; the Angels also are more the Image of God than man, but they are immateriall: we will take the seuerall kindes of Properties or Attributes, and giue you one Instance in euery

The properties
or attributes of
God, ranked into
five ranks.

kinde, that so the rest may bee esteemed by that, and that wee may auoid tediousnesse: They may be reduced to five heads: The first are such as cannot be expressed, but couertly vnder the name of his Essence; the second may be called by the name of qualities and graces; the third by the name of powers, and faculties; the fourth by the name of passions, and affections; and the fifth may be called by the name of actions and doings.

1

First, those that cannot bee expressed but couertly, vnder the name of his Essence; they are these; pure, simple, indiuisible, onely one, infinite, eternall, and such like: It is true that his other Attributes are his Essence too, but they may bee described to vs by other names, but these cannot bee expressed but vnder the name of his Essence, and therefore these may be called Gods Excellencies or Singularities, because they are in God, and cannot be in no measure in any thing else; and if it were possible that these could be in any other Creature, they must bee the Essence of the Creature; for wheresoeuer such things are, they are in the Essence of the thing. If any Creature be eternall, it must be by his Essence; but this cannot be, for nothing is eternall but God onely. What is pure? The Angels are pure, but not as God. What is indiuisible? The Soule of man, but not as God, for he is simply indiuisible.

2

Those in the second place are called by the name of qualities or graces, as holy, good, wise, true, faithful, iust, and such like. But you may say, are these qualities and graces in God? I answer, No; but they may bee called so, because they are so in vs, and he doth qualifie and grace vs with them: but they are not so in him; nothing is in him as a quality, nor nothing graceth him

him, but indeede he giues them grace, both in himself, but especially in vs; but because such things are so in vs, they may be said to be so in God onely for comparison sake, and for our vnderstandings.

In the third place or ranke, are those that are called powers or faculties, as almightinesse, all-sufficiencie, will, they be matters of power, and therefore it is no disparagement to God, to haue them attributed to him, all power being in and from him: these are in vs, but they are limited, bestowed, and receiued; in him they are originally, and of himselfe.

In the fourth place are those that are called passions or affections, as loue, anger, mercifulnesse, & such like. God is most free from passion, so that this is the farthest stretcht phrase of all the rest, yet such things being in God, & we hauing no fitter title to reduce them vnto, and because they are such in vs, therefore wee may in modesty and reuerence attribute them to God. It is true that they are not in vs, as they are in God, loue and mercy, &c. are not passions in God, (for to say so were blasphemie) for hee is not moued as we be with passion in louing, but onely in reuerence and modesty, and for Doctrine sake, we thus speake.

In the fifth ranke are those that are called by the name of actions or doings, which proceede from such properties; as to loue, to will, to doe well by his, to hate sinne, &c. which are also essentiall to God, for though it cannot be said, that Gods well doing by the faithfull is his Essence; yet it is true that he doth well by them, in and by his Essence. But there is a generall title for these in the fourth place, and therefore wee will respite it till then, here only we speake of them as they are incident to this third consideration; that is, as
being

Vide Zeged.
Ioc. Com. p. 40.

being attributes and properties, not as they are workes exercised towards the creatures.

Now to the Definition ; we haue scene the seuerall rankes of these Attributes, the Instances are in the Definition. God is a Spirituall substance, the Father, the Sonne, and the holy Ghost, Eternall, most holy, Almighty, Mercifull, doing exceeding well by his Children. These Instances are to be opened & applied to their seuerall rankes: And first of the first Instance.

1. Instance
Eternall.

Eternall ; This is of the first ranke, which cannot be expressed but vnder the name of Gods Essence, and is one of his singularities. Now that God is Eternall, is prooued thus ; that which was before and is after all, is Eternall, but God was before all, *Psalm. 90. 2.* and hee is after all, *Psalm. 102. 27.* therefore he is Eternall ; he is *Alpha* and *Omega*, the first and the last, as it is in the *Reuelation*. This is the first ranke of Properties, & cannot be expressed by a quality, or power, or action, and therefore it is exprest vnder the name of his Essence. This one Instance shall serue for all of that sort.

2. Holy.

The second Instance, is most holy, and this belongs to the second ranke of Attributes, called qualities and graces, because they are such in vs. Now that God is most holy, is prooued, *Exod. 15. 11.* *Who is like thee, so wonderfull or glorious in holinesse.*

3
Almightie.

The third Instance, is Almighty, and belongs to the third ranke, called powers or faculties. That God is Almighty, is prooued, *Gen. 17. 1.* *I am God, all-sufficient, or Almighty ;* To this referre his will, and other things which are powers and faculties in vs.

4
Mercifull.

The fourth Instance, is Merciful, that must be referred to the fourth ranke, called passions and affections. That God is mercifull, is prooued, *Psalm. 103. 8.*

The

The Lord is full of compassion and mercie.

The fifth Instance, doing exceeding well by his children, this is to be referred to the fifth ranke, called actions and doings. Now that God doth exceeding well by his Children, is prooued, *Genesis 15. 1. I am thy exceeding great reward.* You see now how the Definition answers to the ranks of Attributes or properties, and herein what God is considered in his Attributes or properties.

Now I would haue you obserue, that these Instances in the Definition, are set downe in the highest degree; as Eternall, most Holy, Almighty, &c. to teach vs, that these Attributes are in the highest degree that may be in God.

Now we come to lay downe certaine rules, where- by wee must be guided in the consideration of these Attributes or properties, and they are foure. First, they are all essentiall to God. Secondly, they are all absolute in God. Thirdly, they are all equall to all the three Persons. Fourthly they are all incommunicable to the Creatures.

Foure rules to be guided by in the consideration of the attributes or properties of God.

First, they are all essentiall to God, for in God is no accident at all; for whatsoever is in God, the same is God; so that these verie things which are found in God, the like whereof are found in vs; as Holinesse, Wisedome, &c. They are not in him by proportion to vs, ours rather are so called by some slender proportion to his; but they are truely, really, and essentially in him, so that they may be truely called the Essence of God. But you will say, If euery one of these bee his Essence, then hee hath many Essences? I answer, No, All these are but one in God, his Mercy is his Iustice, and his Iustice is his Mercy, and each are his

E

Essence,

Essence, onely they differ in our apprehension; euerie of them in God is one with the other, and all and euerie of them is one with his Essence; for hee hath but one Essence, and this though we cannot comprehend it, yet it is so, and so we must beleue it.

- 3 Secondly, they are all absolute properties in God, so I call them to distinguish them from those respectiue properties, whereby euerie Person in the Trinitie hath his owne subsistence, which wee spake of in the second Description of God; as to beget, to be begotten, to proceede, these come not within this Rule. Some of these properties are respectiue to the Creatures, as to doe well by the Faithfull, but they are absolute in God.

- 3 Thirdly, they are all equall to all the three Persons, and alike affirmed of them all. The Father is Eternall, most Holy, Almighty, Merciful, doing exceeding well by his Children. The Sonne is Eternall, most Holy, Almighty, Mercifull, doing exceeding well by his Children. And so is the holy Ghost, Eternall, &c. The reason is, because the three Persons are but one Essence, and therefore can admit no difference in things that are Essentiall to the Diuine nature in it selfe.

- 4 Fourthly, these are all incommunicable to the Creatures. The respectiue properties were incommunicable to the other Persons: these are incommunicable to the Creatures; and some of these are more incommunicable, and some lesse; some are so incommunicable, that their very names cannot bee attributed to the Creatures, much lesse the things, as Eternal, Almighty, and such like: some may in name, but not in the thing: for they are infinitely otherwise in God; at least if the thing be attributed to the Creature, yet it

it is but in some small resemblance or proportion, not in that measure that they are in God, for they are infinitely more in God, as Wisedome; at least not such or so much in vs, as in God. And whereas happely some one of these Attributes is in one Creature alone, and some in another, and that but in a slender measure too; they are altogether in God alone, and that in the highest Degree: *He alone is good, Mat. 19. 17. and onely wise, Rom. 16. 27. and King of Kings, 1. Tim. 6. 15.* And this is the reason why the Instances in the Definition are set down in the highest Degree, as Almighty, most Holy, &c.

Now for our further instruction, wee will gather *Doctrine.* from hence an obseruation, and that is this: That howsoeuer God is most single and simple in himselfe, yet he is pleased to bee known and called by such certaine Attributes, and properties, that do more plainly decipher him vnto vs. *Exodus 34. 6. The Lord, the Lord, strong, mercifull, and gracious, &c.* When the Lord would describe himselfe vnto *Moses*, he thinks it not enough to say, *The Lord, the Lord*, and so name himselfe by his Title; but also explains himselfe by his Attributes, *Strong, mercifull, &c.* First, the Title is set downe, that directly points out this Subiect, which is God himselfe, *The Lord, the Lord*: Secondly, the Attributes that are affirmed of or concerning this Subiect, *Strong, mercifull, &c.* And so *Psal. 103. 1, 2, 3. My Soule praise thou the Lord*: there is the Subiect; and then followes the things affirmed of this Subiect, *The forgiveness of sinne, and the healing of infirmities*, as it is in the Originall.

The Reasons to prooue this must bee of two sorts: *Reasons of two sorts.*
 First, that such things are in God. Secondly, that God *Of the first sort that these things are in God.*
 E 2 SO

so reueales himselfe. The Reasons of the first sort, that such things are in God, are these:

1 First, because wee finde the effects of them in his dealings towards vs, as of his Will, Power, Goodnesse, &c. And therefore there must be such things in Him which are the causes and fountain of such effects.

2 Secondly, many such things are found in the Creatures themselves, and so as that they are the grace and tend to the perfection of the Creature; therefore they must needs be so in God the Creator and maker, who hath endued them with these graces; for else the workmanship should haue some graces, which the workman hath not, which were absurd.

3 Thirdly, these things are especially found in man, made after Gods owne Image, and therefore they are in God, the patterne that man was framed by; that must needs be in the patterne, which is in that which was framed by it.

Reasons of the
second sort that
God so reuealeth
himselfe.

1 The second sort of Reasons, that God hath so reuealed himselfe, are these: First, for our weakenesse, God tempers the reuealed knowledge of his Maiestie to our capacitie and vnderstanding; for though such things bee in God indeede, yet in a far more excellent manner than is or can bee expressed; that which is reuealed being but a shadow of that brightnesse and fulnesse which is in God, to giue vs a glimpse where wee cannot see the cleere light,

2 Secondly, for our light and direction in discerning and making vse of the workes of God, that so when we see the wicked punished, and the faithful preserved, and things so well ordered in the gouernment of the world, we may lift vp our eies to God, & consider, and belecue, and admire his Iustice, Mercy, & Wisedome.

The

The Vses; First, seeing God hath so reuealed him- *Vse. 1.*
 selfe vnto vs, we must learne so to vnderstand him, and
 so to beleue in him; and so to worship him, as one
 that is Eternall, most Holy, Almighty, Merciful, doing
 exceeding well by his Children. In our prayers our
 thoughts must be enlarged in a generall extent to all
 these Attributes, but especially to that which is most
 vsful & fitting to our present purpose; as *Dauid* did in
 the first of *Sam. cap. 17. 45.* when he was to go to fight
 with *Goliath*. he takes hold on the power of God, and
 though he knew that God was iust and mercifull too,
 yet he takes hold of this Attribute, *the Lord of Hosts*,
 as being most vsful to him for that present purpose:
 And so if any man lack wisdom, he must apprehend
 the wisdom of God, and not his power, &c. But yet
 still be sure to haue the Eye of thy Faith fixed on the
 essentiall Subiect, that is, God in three Persons. For
 happely some may thinke, that because euery of his
 Attributes are his Essence; therefore so long as our
 thoughts are vpon any of these, it is well enough, wee
 may abstract our minde from his Diuine being; but it
 is not so, for the verie Heathen thought their gods
 most holy, onely wise, &c, but they did not conceiue
 him to be a Spirituall essence, subsisting in three Per-
 sons: And therefore if thou doest so, thou worshippest
 an Idoll of thine own braine. Therefore though all in
 God, both his Essence, and Attributes, be to be con-
 sidered of with all reuerence; yet neuer leaue out his
 Essence whatsoeuer thou doest; yea if there could pos-
 sibly bee any competition betwixt his Essence and his
 Attributes; that were more reuerendly to bee este-
 med than this.

Secondly, this teacheth vs, and is a very plaine *Vse. 2.*

prooffe, that Christ is God, Eternitie, and Almighty-
 nesse being ascribed vnto him, which are peculiar to
 the Essence of God, and are viterly incommunicable
 to any meere Creature.

Use. 3.

Thirdly, if wee haue any of these graces bestowed
 vpon vs, wee must praise the Lord that hath giuen vs
 some resemblance of his Maiesty in our selues, though
 wee cannot resemble his Essence, yet in qualities,
 powers, passions and actions God is pleased to liken
 himselfe vnto vs, or rather vs vnto himselfe.

Use. 4.

Fourthly, wee must acknowledge that those graces
 we haue are from God, and that he is the fountaine of
 the small channels, and the originall and true patterne
 of thy counterfeits, and wee must see that he haue the
 honour, and the vse of them.

Use. 5.

Fifthly, labour to imitate such things as God hath
 propounded himselfe a patterne and example vnto
 vs, to come neere vnto him by; labour to bee holy, as
 God is holy, and to be merciful as God is mercifull, &
 strue to perfection, & eternity, and pureness (by pray-
 er, and good endeauour) and though we cannot attaine
 to these things as they are in God, yet there is a mea-
 sure of them which God would haue vs to labour af-
 ter here, and which wee shall more fully inioy hereaf-
 ter, for Gods children shall haue a future eternity, *Psal.*
102. 27, 28. They shall stand fast for euer. We must la-
 bour to imitate God in these things, we being his chil-
 dren, and then that which wee cannot attaine to here,
 God hath a purpose hereafter, so farre as we are capa-
 ble of them, to bring vs vnto, that so wee might be a
 more full, cleare, and liuely Image of his owne Maie-
 sty. And so much of the third respect, which wee pro-
 pound to consider of God in.

Now

Now followes the fourth respect, wherein wee are to consider of God, in his Office and Works. This is a necessary knowledge of God, and such as giues great light to the knowledge of his Maiestie, *Rom. 1.20. The innisible things of him, that is, his eternall power and Godhead, are seene in the Creation of the world, being considered in his workes, &c.* Marke the words, I say, his Office and Workes: for his Office is not an idle Title, as if he were to doe nothing, but to sit as a King in his Chaire of State, onely hauing an eye on all things, but not meddling with them: but Gods Office consists in action and working, and the workes he doth are not vnecessary matters, that hee doth busily thrust himselfe into, but by vertue and Authority of his proper Office, that doth of right belong to him. It may seeme absurd to set God to worke, or assigne any Office to him: for he that hath an Office or worke to doe, seemes to bee tyed to the doing of it: But God is a most free Agent, and neither is, nor can be tyed to any thing. I answer, First, God takes this Office on himselfe; it is not laid vpon him, & he hath so made himselfe knowne in his word. Secondly, that he doth in this Office, is not by constraint, but of himselfe and of his owne pleasure. Thirdly, as it is of himselfe, so it is for himselfe, to magnifie and glorifie his owne Maiesty thereby, and therefore it may be safely ascribed to him.

Now we come to frame a *Description of God in his office and workes*. Thus considered, God is the maker, preseruer, and doer of all things that are in the world. First God is the *Maker*; wee know things must haue a being, but they can haue no being but from a maker that must giue them their being, and they

Vide annot. in
Zeged in loc.
comp. p. 30.

they can haue no maker but God, So saith the Text. *Gen. 1. 1. In the beginning God created, &c.* In the Original the word is as much as to say, that *God made them of nothing*, and therefore *Elohim* made them, for it is proper to God alone, to bring something out of nothing, and to none other. The creatures can make something of something, as a Carpenter if hee haue wood can make an Image of it: but to make something of nothing, this is peculiar to God, who calls the things that are not, as if they were, *Rom. 4. 17.* Now this is generall, for God is not onely the maker, but the maker of all things, *Act. 14. 15. The liuing God which made Heauen and earth, and the Sea, and all things that are in them, Isa. 44. 24. I am the Lord that made all things.*

The second point in the Description is, that God is the preseruer of all things. When things haue a being, they must haue a maintainer of their being: for they cannot maintaine themselves, and who should preserue and maintaine them, but he that made them? who should nourish and maintaine the childe, but the father of the childe? Now God is the Father of the world by Creation: who then should preserue and maintaine it but hee? wee must not imagine that God is as an vnnaturall father, to beget children and not to prouide for the keeping of them: but as he wrought in making them, so hee workes still in prouiding for them, according to the saying of our Sauour Christ, *Iohn 5. 17. My Father worketh hitherto, and I worke.* And this is generall too, he preserues and maintaines all things, *Psalme 145. 15. The eyes of all waite vpon thee, and thou givest them their meate in due season, Act. 17. 25. He giues life and breath and all to all things.*

Heb.

Heb. 1.2, 3. *By whom hee made the worlds: bearing up all things by his mightie hand.*

Thirdly, *Hee is the doer.* The Creatures when they haue a being, haue certaine Actions to performe, and certaine euentsto fall vpon them, which follow vpon their making and preseruing, and things that are voluntary in men and Angels, must haue a worker and doer, and who shall dare to doe anie thing in, or with, or by the creatures, but hee that made them, and doth preserue them? *Psal. 135.6. Whatsoeuer pleaseth the Lord, that did he in heauen, and in earth, and in the Sea, and in all depthes: yea the destruction of the creature is of him too, which is neither referred to his Creation nor Preseruatiō, but to the Actions of God; hee is the doer of it. Isaiah. 45.7. I forme the light, and create darkenesse, I make peace and create euill, I the Lord doe all these things. And this is generall too, Psal. 145. 15. Acts. 17.25. Hee giueth to all life, and breath, and all things.*

Of all things, saith the Description. So it is said, *Coloff. 1.16. By him were all things created, which are in heauen and in earth, things visible and inuisible, whether they bee Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,* where he nameth the greatest and excellentest, and so necessarily includes all the rest of the Creatures, good or bad, profitable or hurtfull to vs, great or little, high or low: for what can challenge exemption from Cods hands? Hee made all things, and hee preserues all things, &c. but this is shewed in the seuerall heads before, and if wee should goe to particulars, and aske euery creature, it would answer for God, *Iob. 12.7, 8, 9.*

Aske now the Beasts, and they shall teach thee; and the

foules of the Heauen, and they shall tell thee; or speake to the earth, and it shall shew thee; or to the fishes of the Sea, and they shall declare vnto thee; who is so ignorant of all these, but that the hand of the Lord hath made these?

In the last place: *that are in the world*; so saith the Apostle, *Acts. 17.24. He giueth to all life and breath, and all good things*; And, *Psal. 139.7,8,9. whither shall I goe from thy Spirit? or whither shall I flee from thy presence? &c.* See this also in the particulars. If wee looke vp to *Heauen*, Gods will is done in *Heauen*, *Math. 6.10.* If wee looke to the *Ayre*, God feedeth the foules of the *Ayre*, *Math. 6.26.* If into the *Earth*, God causeth the Lillies to grow, and cloatheth the grasse of the field, *Math. 6.30.* If into the *Sea*, his way is in the *Sea*, and his pathes in the great depth, *Psal. 77.19.* Yea in *Hell* it selfe God hath to doe, *If I lay mee downe in hell, thou art there.* Whitherfocuer a mango, all is in Gods hands.

By this you see what the office of God is, namely in a word, It is his prouidence; vnder which one name is fitly comprehended euery one of the workes that God doth exercise towards the creatures. It is fittest to be handled by way of obseruation; but before I come to that, I will here adde, for our better vnderstanding, certaine circumstances to bee considered: The first is concerning the manner of Gods working; and the second concerning the end of his working.

First, for the manner of his working; It is done first by his owne hand. *Isa. 44.24. Thus saith the Lord that hath spread out the heauens alone, and stretched out the Earth by my selfe,* *Psal. 8.3.* and *Psal. 33.6.* But you will say, doth God vse meanes? or the ministry of second causes to worke by? It is true that

some.

Sometimes, yea ordinarily God doth so, yet that is done by God too, *Math. 5. 45. The Sunne shines, and the raine falles and makes the earth fruitfull*: is it not God that causeth the Sunne to shine, and the Raine to fall, whereby the earth is made fruitfull? So still it is God that doth it; For, first hee giues the meanes: Secondly, hee enables them, and bleisseth, and euer rules them, so that these meanes are no small part of his prouidence: And thirdly, oftentimes hee puts by the meanes, and workes without meanes, and sometimes against meanes; but if hee doe vse meanes, yet it is done by his owne hand and prouidence too: Secondly, in the manner of his working, as hee doth it by his owne hand, so hee doth it according to his owne will, *Eph. 4. 11. Which worketh all things after the Counsell of his owne will*; hee is neither forced by anie, nor taught by anie, neither doth hee frame his courses according to that the creatures minister vnto him, but according to that which hee ministers vnto them: when hee saues the Elect, doth hee frame them to saluation for their owne holinesse? No, but because hee hath chosen them of his owne will to holinesse, therefore hee saues them.

The second thing to bee considered, is the end of his working, and that is first and chiefly for his owne glory: secondly, for the good of his Church; for his owne glory, so saith *Salomon, Hee hath made all things for himselfe, Prov. 16. 4.* Some in mercie, some in iustice, all in wisdom and great power. Secondly with an especiall ayme and eye at the good of his Church and children. *1. Tim. 4. 10. God is the sauour of all men, specially of them that beleue, Rom. 8. 28. All things worke together for the best vnto those that*

are his, and who sets them on worke but God? So yee see the manner and the end of Gods working.

Doctrine.

Now we come to the obseruation, and that is this: The prouidence of God doth manage all the busi-
nesses in the world whatsoeuer. The matter is sufficiently cleared before; Adde that in the *Heb. 1. 3.*
Bearing up all things with his mightie word, where the word signifies *upholding or carrying* by the word of his power, that is, his powerfull or effectuall word.

Definition.

I will define vnto you what Gods prouidence is Gods prouidence is his eternall decree, touching the being, and state, and ends of all things; and the execution of the same in making, ruling, and disposing all things accordingly. This *Description* is somewhat hard, but I will giue you a place or two of Scripture shall make it cleere. *Rom. 11. last verse, For of him, and through him, and for him are all things, &c. Of him*, as he being the maker and giuer of being to all things: *through him*, as he being the Ruler and Maintainer of their state: and *for him*, as he being the disposer of them to such effects and ends as best pleaseth him; *are all things*, that is, all things that euer were, are, or shall be; And so it is of man, *Acts. 17. 28. In him wee liue, and mooue, and haue our being: wee haue our being in him, as hee making vs; so we liue in him as he maintaining and vpholding our estate; and wee mooue in him*, (motion is a progression to some end or terme) as he disposing of vs, and all our courses to the ends by him determined. So you see the execution of Gods prouidence in the being, state, and end of all things. But you will say, where is his Decree for these things: In *Acts 17. 26.* The Apostle saith, *That God made of one blood all mankinde to dwell*

dwell upon all the face of the earth, and hath assigned the seasons which were ordained before, and the bounds of their Habitation: If God ordained the times and seasons before, then consequently all things done within the compasse of these times. So now you see the whole Definition proved.

Many things may be referred to Gods providence. We will reduce the whole multitude of things administered by his providence, to these two generall heads. First, the present estate of the world determined before, but executed from the first houre of the worlds creation, to the last houre of the worlds dissolution. Secondly, the eternall estate of men, and Angels, decreed before the worlds beginning, and to be executed to the full after the worlds dissolution.

The workes that God performes in the Administration of the present state of the world, are Creation, Redemption, Sanctification, with their consequents, opposites, and appurtenances thereto, as making, preserving, increasing, changing, destroying, &c. Destruction is an opposite to Creation, and is to be referred to Creation: for contraries must be referred to one and the same end: these are common to all men, and generally, to all the creatures in sense of distribution, that is, whatsoever is preserved or destroyed, &c. it is done by God. The second worke is Redemption, and the consequents, opposites, and appurtenances thereof, as Iustification, Deliverance from sinne, and all euill, *quatenus mala*: and leauing many in the dregs of their sinnes, and this by way of affirmation onely to the faithfull, but denied to the wicked: the faithfull haue Iustification, &c. the wicked are not Iustified, &c. The third worke is Sancti-

fication with the consequents, opposites, and appurtenances thereof, as calling, conuerting, teaching, comforting, training vp by blessings, iudgements, Word, Sacraments, and good motions: and these also by way of affirmation of the faithfull, but denied of the rest. But you will say, how can wee bring *Adams* fall within the compasse of Gods prouidence? Yes, verie well, For God, that he might bring good out of euill, suffered *Adam* to fall, not that he did moeue him to euill, or put anie euill into him, but onely ordered and disposed of that euill for good. And thus anie thing within the compasse of the present state of the worlds being, may be referred to one of these Heads.

Now wee come to the second generall head, the eternall estate of men and Angels, decreed before the worlds beginning, and to be executed to the full after the worlds dissolution. The workes that are to be referred hither, are first Gods Decree, Predestination in generall, in speciall, Election of the Faithfull, Reprobation of the wicked. Secondly, the execution of it; Saluation to the Chosen; Damnation of the Reprobate. Thus you see also what the eternall state of men and Angels is.

Reason I.

The Reasons of the point are these: First, either the Creatures must be of themselues (and then there shall bee no difference nor order in things; for euerie thing would be best, if they were in their own power) or else they must be of some other, and that either inferiour or equall (both which are against the nature of gouernment) or superiour, and then whence is that? but from an higher, and so there will be no rest, till we come to God the highest of all, and consequently, he shall

shall bee the doer of all, euen as the first wheele in a Clocke sets all the other on worke.

Secondly, If all things in the world be not managed by Gods prouidence, it is either because he cannot, or because he will not, or because he need not, or else because hee may not doe it. To say hee cannot, detracts from his power, and wisedome; hee should not bee Almighty, and onely wise, if hee should make the world and could not tell how to gouerne it: or to say he wil not, that detracts from his Goodnesse, for shall God haue so much, and not impart any thing to his Creatures; and from his wisedome, for he is vnwise that may doe good and will not: or to say hee need not; then God is not all-sufficient, the Creatures being sufficient of themselves: or to say hee may not; this detracts from his absolute Authoritie, and command ouer the Creatures, to do whatsoeuer hee pleaseth.

Thirdly, If Gods prouidence did not manage all things, then there would follow an vtter confusion of all, partly by the insufficiencie of the Creatures themselves; specially by mans peremptorinesse, and the Devils malice; but that the Lord (who is the God of Order) keepes all within their bounds prescribed to them.

The Vses are these: First doth Gods prouidence manage all things in the world; then labour to discern and acknowledge Gods prouidence in euerie thing, and whatsoeuer is done in the world set this Scale vpon it, *This is the Lords doing*; exempt nothing from it. What are casuall things the Lords doing? Ye they are the Lords doing too; as wee may see in *Exodus. 21. 13.* compared with *Deuter. 19. 5.* where it is

*Hyper. 228.
Zanch. 457.*

is said, that if one man kill another vnawares, *that the Lord offered him into his hands.* And so in warres *ἀνέγνω*, God sends the victorie, directing euerie shot where it shall light. So in Lots, nothing are so casuall as they, and yet the whole disposition of them is of the Lord, *Prou. 16. 33.* So that there is nothing casuall in respect of God, but only in respect of vs. In the second place it may be said, what say you to mans will then? If Gods prouidence rule ouer all things, then man hath not freedome to will? Yes, he hath, Gods prouidence only rules and orders the will, and not constrain it, *Prou. 21. 1.* *The Kings heart is in the hand of the Lord, as the Rivers of waters, hee turneth it whither soeuer hee will,* and *Psalme. 139. 1* Thirdly, in sinne it selfe God hath a hand in it, in respect of the Action, though not in respect of the euill of the Action; as in murther, the mouing of the hand in pulling forth the Knife, is from God, but the sinne is from the Creature. Lastly, Starres, and all second causes, yea, the Angels themselues are meetely Gods instruments, he is the first cause and doer of all.

Vse. 2.

Sccondly, we must magnifie Gods goodnesse in respect of his prouidence ouer all his creatures, that hee being so great a God should vouchsafe to rule and dispose of all things, especially for his care and prouidence ouer man, but most especially ouer his Church and children, whose seruants hee makes all things in the world to be, and therefore we should say with *Dauid, Psal. 8. 4.* *Lord what is man, that thou art so mindfull of him? &c.* What is man that thou shouldest make all things for him, and cause the wheele of the whole world to turne about for the good of thy children!

Vse. 3.

Thirdly, distinguish God hereby from all gods or competitors

competitors whatsoeuer, and say with *Danid*, *Psal.* 86.8. *Among the gods there is none like thee oh Lord, and there is none can doe like thy workes*; as who should say, if they be Gods, let them make the world, and rule the sea, and then we will beleeue in them: But wee shall finde them all like *Baal*, *1.King.* 18.24.26, &c. not able to doe any thing.

Fourthly, then in all things waite on Gods prouidence; In want call to him; in abundance praise him: in good daies and euill dayes, in mercies and iudgements, for spirituall and temporall things, *Cast thy care vpon the Lord, and hee shall nourish thee, Psalm.* 55.22. *Commit thy way vnto the Lord, and trust in him, and hee shall bring it to passe, Psal.* 37.5. and in all things pray vnto God to be directed by his prouidence, and that he will dispose and order of all things that befall thee, for thy good: In affliction, pouerty, sickenesse &c. suffer it in obedience vnto God, considering it is his hand. If we were not perswaded it were Gods hand, it would kill our harts: but seeing that it is his hand that disposeth all things for our good, let vs beare it with patience; for God will not suffer the righteous to fall for euer, but he will raise him vp againe, and make all things worke for his good. *vse. 4.*

Lastly, this is singular comfort for all Gods children: all things are theirs (if they be Christs) whether the world, or life, things present, as all good here, or things to come, as all good hereafter, they are all theirs, *1.Cor.* 3.21,22,23.



Of GOD, of CHRIST.

The second Question,

Vpon

John 1. 14.

The Word was made Flesh, &c.

Answer.



WE haue proceeded in the former Question as God gaue vs ability and strength: it remains now that by the assistance of Gods Spirit we proceede to the second, namely the Incarnation of Christ: and whether we handle it by way of Question, or Proposition, it is all one. The Text in *John 1. 14. The word was made Flesh, &c.* Then the Question is, What is meant by these words, *The word was made Flesh?*

In handling of the Question, First there are certaine points to bee premited in generall: As first the conueniency of this Question with the former: secondly, the difficulty of it in it selfe: thirdly, the necessity of it to be knowe: And lastly, the benefit of it being knowne.

First,

First, for the conueniency of this question with the former: for howsoever happely there was no such thing intended and aimed at directly by you in propounding the question; yet the all-seeing wisdom and prouidence of God hath ouer-ruled your thoughts, and graciously directed your choice for such a second question, as hath a sweete conueniency and agreement with the former, and that in many respects. For first, this doth naturally ensue vpon the former, as the speciall issues from the generall: secondly, they giue mutuall light to the vnderstanding each of the other. Thirdly, one without the helpe of the other is vnprofitable.

First, this issues from the other, as a speciall from the generall: The generall Doctrine concerning God being handled in the first place; it followes consequently, that the speciall Doctrine concerning the Sonne of God bee handled in the next place. After that wee haue learned that God is one in Substance, but three in person, the Father, Sonne, and holy Ghost, the next thing we would know, is this: which of these three persons was chiefly imployed in the worke of our *Redemption*: and when we finde it to be the second Person, namely, the Sonne of God; withall we desire to know how hee was qualified and fitted for this businesse, namely, by his Incarnation; and thus we fall fitly vpon the point. Secondly, they giue mutuall light to the vnderstanding of each other, the former, to this; and this to the former. The former to this: for seeing Christ was God before he was Incarnate, we cannot well vnderstand the Incarnation, except also we be well instructed touching the God-head. So likewise this giues light to the former; for

The Incarnation duly considered, *that the word was made flesh*, presently our mindes are raised to a higher and fuller and further consideration of the Godhead, not onely in Christ the second Person that was Incarnate; but also in the Father, the first Person that sent him; and the holy Ghost the third Person, by whom hee was conceiued, when hee was Incarnate: And therefore if euer we will know God perfectly, wee must goe to Christ, for Hee it is that reueales him, *John 1.18. Hee is the looking glasse wherein we behold the face of God, And hee that hath seene him, hath seene the Father, Ioh. 12.45. and 14.9.* Againe, the first question teacheth a deepe mystery quite beyond the reach of Nature and Reason, that one Nature should subsist in three distinct Persons: which perswasion settled in vs, makes vs more easily to belecue another as deepe a mysterie, as much beyond reason as that, namely, that two distinct natures should subsist in one and the same Person, which is our maine point to be taught in this place. And contrarily, this perswasion settled in vs, that two distinct Natures subsist in one Person, strengthens and confirms vs in the former, that one Nature subsists in three distinct Persons: Thus they giue mutuall light one to another. Thirdly, the knowledge of either of them is vnprofitable without the other; *To belecue God one in nature, three in persons, is well, Iam. 2.19.* But except withall wee belecue Christs Incarnation, it is but confused and mained, without strength and sinewes, it is no sauing faith, it will neuer iustifie vs from our sinnes. Or onely to belecue Christs Incarnation, and not to beleue God one in nature, three in Persons, this is but a headlesse faith, without vnderstanding and without iudgement.

iudgement, and neither acceptable to God, nor profitable to our selues. To beleue that without this, is like a good foundation without a building, which is vaine; on the other side to beleue this without that, is like a building without a foundation, altogether vnprofitable. And therefore it falls out fitly, that after wee haue spoken of the first question, namely, That God is one in Essence, and three in Persons; that now we come to speake of this, namely, *How the second Person, the Word, was made flesh.*

The second generall point to bee premised is this, namely, the difficulty of the thing in it selfe; It is a deepe secret, hardly to be attained vnto, according to that in the 1.Tim.3.16. *Without controuersie great is the mystery of godlinesse, God manifested in the flesh.* I speake not this to dismay you; but to encourage and quicken you, the more busily to set your selues about to finde it out, so farre as it is reuealed in the word: for so will euery ingenuous man doe, the harder the worke is which he is to performe, the more earnestly, and eagerly will he labour in the performance of it. It is verie difficult: for first Nature denies it, that God should become man; heauen and earth meete together in one; the immortall word become mortall flesh; that an infinite nature and a finite should liue together in one person; how can this bee done, saith Nature? how can man comprehend it? So Nature denies it, and saith it cannot bee without a miserable confusion of *Heauen* and *Earth* together. Secondly, Reason scoffes at it as a fable, as impossible to bee done, and incredible to bee spoken. Thirdly, Religion abhorres it; I say, all the Religions in the world, abhorre it, except our Christian Religion: yea, abhorre.

There be many
miracles in this
Mystrie, saith
Bernard, *Vnum
idemque opus
misericordia &
iustitia, vna ead-
emque persona
Dei & homo,
vna eademque
semina mater
& virgo, vnus
idemque filius,
ἀνὰ τὸν ἅλ-
μυτον, vñus i-
demque Chri-
stus, nobis index
& aduocatus.*

abhorre it as a blasphemous and monstrous impietie; then it must needs bee a difficult thing, that all the world, *Turkes*, and *Iewes*, and *Heathen* stumble at. But you will say, what is to bee done then, seeing it is such a difficult thing? I say, A true sauing faith ascendes aboue Nature, and aboue Reason, and aboue all other Religions in the world whatsoeuer, and breakes through all the difficulties that oppose against it, and stands in her way; and because God saith it, she surely beleeues it, as an vndoubted Truth, and sweetly imbraceth it, as the most pleasing obiekt that euer it can take hold vpon. So wee see the difficultie of it in it selfe.

The Third generall point is the necessitie of it to be knowne. It is so necessarie, as that without this knowledge of Christs Incarnation, there is no life to bee attained, *1. Iohn. 5. 12. Hee that hath that Sonne hath that life, and hee that hath not that Sonne of God, hath not life*: that is, hee hath no part in God, nor in anie of his mercies; beleeue, professe, practise, whatsoeuer else hee will or can, without this, all is nothing. Nay hee is so farre from hauing life, as that hee that doth not know and beleeue this, is condemned already, *Iohn. 3. 18. 36. Hee that beleeues not is condemned already, because hee beleeueth not in the name of that onely begotten Sonne of God*: and verse 36. *The wrath of God abideth on him*. Yea, but is it not sufficient that wee beleeue in one God, vnlesse also wee beleeue in Christ? No, it is not. Our Saviour saith, *Iohn 14. 1 Yee beleeue in God, beleeue also in mee*. The Iewes and the Turkes beleeue in God: but because they beleeue not in *Iesus Christ* they haue no life, but the wrath of God abideth on them.

The

The fourth and the last generall point to bee premised, is, the benefit of it, when it is rightly knowne, *Iustification*. Esa. 53. 11. *By his knowledge, shall my righteous Seruant Iustifie many: Assurance of Salvation and life.* 1. Ioh. 5. 12. *Hee that hath the Sonne, hath life:* and 1. Iohn 3. 18. 36. *Hee that beleeueth in him, is not condemned, and he that beleueneth in the Sonne hath euerslasting life:* yea this verie knowledge is eternal life, Ioh. 17. 3. *This is eternall life to know thee to be the onely very God, and whom thou hast sent Iesus Christ;* that is, to know this rightly and truely is eternall life, now God begins to liue in our hearts by Christ. The benefits may bee set downe to bee two; First, freedome from all euill that may hurt vs, as Sinne, Sathan, Hell, Death, Damnation: Secondly, a iust right and title to and in God himselfe, and in all his promises and comforts whatsoeuer. For the further illustration hereof, I will giue you a similitude in generall to this point, and that shall bee taken from a man free of this Citie. A man that doth not beleue neither in God, nor in Christ, he is like vnto a forraigner that neuer came within the gates of the Citie; and therefore hee hath no part in it, but is cleane shut out. In the second place, hee that beleues God, and the generall Doctrine concerning God, that hee is one in Essence, three in Persons, and beleues not the Incarnation of Christ; is like to him that comes to the Citie, and puts himselfe Apprentice, but serues not out his time, and so neuer comes to bee a free-man: But in the third place, hee that comes to beleue that God is one in Essence, and three in Persons, and beleues also the Incarnation of Christ, that God was made man, the word made flesh, and applies it to himselfe; hee is like.

like to him that is made free of the Citie; hee is a right and a true free-man of the new *Hierusalem*: the Sonne of God hath made him free, and therefore hee is free indeede, *Iohn* 8. 36. And so much for the foure generall points premised.

Now wee descend in the second place, to the particular handling of the question: wherein I propound these foure generall points to bee handled, which the words in the text leade mee to, and as they are there laid downe. The first is concerning Christs Godhead by it selfe, *the word, &c.* for this is first herein the order of the words, and first in nature too. The second is concerning the manhood by it selfe, *was made flesh, &c.* The third is concerning the Godhead and the Manhood together, which wee call Christs Incarnation, *was made, &c.* The fourth is concerning the time or season wherein this was done.

First, concerning the Godhead by it selfe: for that as I said, is first in the order of the words, and first in nature too, for hee was God before he was made man, and therefore first of that. And here are to bee handled these two points. First, *who* it was that was made flesh, *the word*: Secondly, of the Title it selfe, *word*. First, who it is that is here spoken of, that was made flesh: It is spoken of *Iesus Christ* the Sonne of God, the second Person, for so the circumstances of the Text make it cleare. For first it is Hee by whom the world was made, *verse* 3. and that is *Christ Iesus the Sonne of God*, for by him were all things made, which are in *Heaven*, and which are in the *Earth, &c.* *Col.* 1. 14. 16. It is *he* that is said to bee that true *Light, verse* 9. but *who* is that, but *even Iesus Christ that lighteneth every one that cometh into the world?* *Ioh.* 8. 12.

It is he that came amongst his owne, and his owne received him not, *verse. 11.* and that was *Iesus Christ. Act. 3. 13. 14.* But yee denied the holy one and the Iust. &c. And in the 17. and 18. verses hee is called *Iesus Christ, and the onely begotten Sonne of God.* So yee see the circumstances of the text prooue it to bee Iesus Christ the second Person, of whom this is spoken, *the word was made flesh*: And also you see hee is so called in plaine words: And so much of the Person of whom it is spoken: Now followes the Title, *The word*: which some expound the Wisedome, for the originall may beare either; and either of them agrees with the Person of Christ; so hee is called in *Prou. 8. 22.* Manie other Titles are giuento him here and elsewhere. In this Chapter, hee is called *Life, Light, Lambe of God*, so he is called *Iesus*, *Math. 1. 21.* *Christ*, *Luke. 2. 11.* *the Sonne of God*, *Luke. 1. 35.* *the Sonne of man*, *Math. 9. 6.* *The Sonne of Dauid.* *Math. 1. 1.* *The Sonne of Mary*, *Luke. 1. 31.* *Emanuel*, *Isa. 7. 14.* *Mediator*, *1. Tim. 2. 5.* *High Preist*, *Heb. 5. 1.* Some of these are affirmed of his Natures: some of his Offices: and all of them are full of profitable instruction fitting him well, and giuen him vpon good consideration. But this Title *word* is as honourable as any, and as pregnant for signification.

And here you must first vnderstand the generall things intended in this Title, *word*. Secondly, the particular reasons why he is so called. For the first, the generall things intended in this Title, they are two: First, that Christ is perfect God, *Iohn 1. 1.* *That word was God.* Secondly, that hee is the second Person in the Trinitie, *1. Iohn. 5. 7.* *And there are three that beare record in heauen; the Father, the word, and the*

holy Ghost; If hee had said, God was made flesh, it might haue beene vnderstood of anie Person in the Trinitie: for though the *word* bee God, *verse 1.* yet hee saith not, *God*, but *the word was made flesh*; purposely singling out the second Person: And so much for the generall intendment of the Title. Secondly, the particular reasons why hee is so called, and that is in these respects. First in respect of God the Father: secondly, in respect of the creatures: and thirdly, in respect of the faithfull. First, in respect of the Father, for as the Word is the expresse Image and picture of the mind; So is Christ the expresse Image and picture of his Father: So likewise as the mind begets the Word, so the Father begets the Sonne: And as the Word reueales the mind, so the Sonne reueales the Father to vs. Secondly, hee is so called in respect of the Creatures: for God made all things *by his word*, *Psal. 33. 6.* and Christ being he *by whom all things were made*, *John 1. 3.* Thirdly, he is so called in respect of the faithfull: for they know nothing concerning the Father, nor of matters of saluation, but what Christ reueales vnto them: all the light they haue herein is from him, hee is the substantiall word of the Father, that declares his will vnto vs, *Ioh. 1. 18.* and what is the manifestation of the secrets of the heart, but the word:

Wee will draw this into an obseruation, that so it may bee the more profitable vnto vs, and the obseruation is this:

Doctrine.

Iesus Christ the Mediatour is perfect God, the second Person of the blessed Trinitie, the reuealing word of his Fathers will, in all matters of Saluation, before, in, and after his Incarnation. That hee is perfect

fect God is prooued thus; first because he is so called. *1. Iohn 5. 20. This is verie God: and Acts. 20. 28. God purchased his Church with his blood.* Secondly, his workes prooue him to bee God, *Hee forgiues sinnes, Matth. 9. 2. 5. Hee giues the Spirit, Ioh. 21. 22. Hee giues eternall life, Iohn. 10. 28.* and this hee could not do, vnlesse hee were perfect God. Thirdly, his Attributes shew him to be so: *He is eternall, Reuel. 1. 8. Almighty, Matth. 28. 22. Equall with the Father, Phil. 2. 6. Nay, He is one with the Father, Ioh. 10. 30.* And therefore he is perfect God. Lastly, his honour confirms him to be so: *All the Angels worship him, Psal. 97. 7. but they will worship none but God. Hee hath a name aboue all names, vnto which all things in heauen and earth must bow, Phil. 2. 9, 10. All things are his, Iohn. 3. 35. and hee is called the King of kings, &c. Reuel. 1. 5.* So his honour prooues him to bee perfect God.

The reasons why Iesus Christ must bee perfect God, are these:

First, else he could not pacifie the wrath of God *Reason. 1.* for the sinne of man; for none can perswade with, and pacifie God, but God.

Secondly, else his blood could not haue beene an infinite rancome for sinne, which it must be. 3

Thirdly, else he could not know our hearts, and so hee could not haue beene a fit Mediatour, to know our wants, and heare and helpe vs at our needs. 3

Lastly, else hee could not haue beene able to saue vs, and therefore hee is perfect God. 4

The vses. First vse is against those *Heretickes*, that vse 1. haue denied the Godhead of Christ, as *Ebius, Cerintus, Arius, Iewes, Mahometans*; some denying that

that he is God; others that he is not absolutely God, but inferiour to him, &c. but these are horrible blasphemies, not to be endured by any Christian eare.

Vse. 2.

Secondly, this should stir vs vp to thankfulnessse to God, that hath bin pleased to imploy his own glorious Maiestie in the worke of our Redemption, & that which was impossible to bee done otherwise, God hath effected by his owne hand. A man would haue thought it had beene better the whole world had runne headlong to hell, than that God should haue come downe from heauen to performe this worke: but God thought not so; therefore this should stirre vs vp to all thankfulnessse to God that hath done this for vs.

Vse. 3.

The third vse is for comfort; This should assure vs of our saluation, the Pillar it rests vpon being God himselfe, who is vtterly vnchangeable of himselfe, and that hee doth is firme and sure against all oppositions whatsoeuer; it is vnchangeable and vnmoouable as God himselfe is, and shall stand fast against the gates of hell. *1. Pet. 1. 21. That your faith and hope might bee in God &c.* If our Saluation did rest in man, then in the time of temptation wee were gone; but seeing it rests vpon God, it shall surely stand; If the deuill can preuaile against God, then he may preuaile against vs, else not: we haue neede of this comfort in temptation.

*Second part of
the Doctrine.*

Secondly, that *Iesus Christ is the second Person in the blessed Trinitie.* For so still the whole Scripture runnes; For first the Father is set downe, then the Sonne, *John. 3. 16. God so loued the world that hee sent his Sonne.* And, *1. Tim. 1. 15. Christ Iesus came into the world to saue sinners.*

The

The reasons why Iesus Christ the Mediatour, is the second Person, though there can be no reasons giuen of necessitie, why it must be so; yet there may be giuen many reasons of conueniencie why it is so.

And first, Iesus Christ the Mediatour was to be a middle Person in the Office of mediation betwixt God and man, and therefore it was conuenient, that he should be a middle person in the subsistence of his Godhead betwixt the Father and the holy Ghost.

Reason 1.

Secondly, Iesus Christ was to make these, for whom he was Mediatour, like himselfe: but wee are the sonnes of God by him, therefore he is the Sonne of God too: he must be the Sonne of God by Nature, that he might make vs the Sonnes of God by Adoption and grace.

Reason 2.

Thirdly, there must be a sender, and he that is sent must haue power to giue the Spirit: God the Father, he is the sender; for he cannot be sent; but God the Sonne, the second Person, hee is sent, and hee hath power, to giue the Spirit. And though the first Person hath power to giue the Spirit, yet hee cannot be sent; And therefore it is the second Person that is sent to performe this worke.

Reason 3.

Zanch. de Incarnacione. l. 2. c. 7.

Lastly, hee is the Person by whom wee, and the world had our immediate being; we were by the word: then it is conuenient that he should giue vs our well being. So yee haue the Reasons.

Reason 4.

The uses are these: The first vse is against those Heretickes, that held that the Father, or the holy Ghost was incarnate, as Sabellius, Patripassians, and diuers others; but we see here that onely the second Person, the Sonne of God, was incarnate; and therefore their opinions are erroneous, and to be reiected of vs.

Vse 1.

Vse. 2.

21 Secondly, is Iesus Christ the second Person in the blessed Trinitie our Mediatour? then let vs so embrace him, and so beleue in him, and whatsoeuer we haue to do with God, we must goe to him in Christ: If we pray or giue thanks to God, we must doe it in Christ; *We must kisse the Sonne, Psal. 2. last vers.* wee must embrace him as our Mediatour, ifeuer wee will be accepted of God; And so when we haue sinned against God, and would seeke *Reconciliation*, Goe to him in Christ. *1. Ioh. 2. 1. If any man sinne, wee haue an Advocate with the Father, euen Iesus Christ.*

Vse. 3.

Thirdly, this should teach vs, how much wee are bound to God, who not onely hath beene pleased to ordaine a course of saluation for vs, but also to performe it by his Sonne; hee did it by his Sonne, to make vs know and acknowledge his great loue to vs. And so much for the second part of the obseruation.

Third part of
the Doctrine.

The third point is this: That Iesus Christ the Mediatour, is the reuealing word of his Fathers will; or, he that reueales the will of God concerning our Saluation. *Ioh. 1. 18. No man hath seene God at any time, the onely begotten Sonne, which is in the bosome of the Father, hee hath declared him. Math. 11. 27. Neither knoweth any man the Father, but the Sonne, and hee to whom the Sonne will reueale him;* the nature, will, and all things concerning the Father, the Sonne reueales, and therefore, *Math. 17. 5. the Father commands vs to heare him. Heb. 1. 2. God hath spoken to vs by his Sonne.* And generally all the Apparitions and Reuelations made to the Patriarkes and Prophets in the old time by Angels in the shape of men, were by Iesus Christ. *1. Pet. 3. 19. He went by the Spirit and preached to the old world;* so he was the reuealing word of his Fathers

Fathers will to them; he it was that reuealed and declared the will of God, by the *Prophets* and *Apo-
stles* from time to time; Nay, euen the Spirit him-
selfe whatsoeuer he teacheth is from Christ. *Hee shall
shew you of mine*, saith our Sauiour, *Iohn 16. 13. 14.*
And this is his *Prophetical Office*, *Deut. 18. 18. A
Prophet shall the Lord God raise vp vnto you, like vnto
me, him shall yee heare.* So much for the prooffe.

The Reasons: First, none can reueale the will of *Reason 1.*
the Father, but hee that came out of the bosome of
the Father: But Christ came out of the bosome of
the Father, *Ioh. 1. 18.* Therefore hee alone reueales
the will of the Father.

Secondly, None can reueale the Father, but hee *Reason 2.*
that knowes him; but Christ alone knowes the Fa-
ther, *Matth. 11. 27.* therefore none but hee can re-
ueale him. But you will say, doth not the Spirit both
know and reueale the Father? Yes, but that is only as
Christ's Deputie, *Iohn 16. 13. Iohn 14. 26.*

The vses: First, this should teach vs how dearly, *Vse 1.*
and highly, and honourably we should esteeme of
the matters of our saluation; euen as a matter pub-
lished by the voyce of the Sonne of God himselfe;
and therefore let vs with all reuerence embrace it, and
yeeld obedience to it.

Secondly, this teacheth vs to renounce all other *Vse 2.*
words and reuelations whatsoeuer: The Anabaptists
they call vs to beleue their Reuelations. The Papists
to beleue their Traditions. The Jewes to beleue
their Talmud. The Turkes to beleue their Alcoran;
but what were this but to adde to the Doctrine of
Saluation, and beleue lyes in stead of that Truth
which Christ reueales vnto vs, and to iustle out the
word.

word of God : therefore wee must oppose all these by Gods word, and wee must know nothing in matters of saluation, but what Christ hath reuealed to vs, all other words and reuelations we must reiect as the inuentions of men : Our Sauour seeing many fall away from him, hee asked his *Disciples* if they also would forsake him; Ioh. 6. 63. *Peter* answers him, *Master, whither shall wee goe? thou hast the words of eternall life.* So must we answer them. Iesus Christ is the reuealing word of eternall life, we will not goe from him : And if we doe forsake him, then it shall bee iust with him, that seeing wee would not belecue the Truth, to giue vs ouer to belecue delusions and lyes. And so much concerning the Godhead by it selfe.

Now it followes to bee considered in the second point of the manhood by it selfe. *The word was made flesh.* For howsoeuer the manhood hath no personall subsistence by it selfe, but so soone as euer it was created, was vnited to the Godhead, in the Person of the Sonne of God; yet because it is an absolute nature, and creature by it selfe, though not at any time seperated, yet alwayes distinct from the Godhead, therefore it requires to bee severally handled; That when wee haue spoken and learned what the Godhead or Word is in the first place, and the Manhood or Flesh in the second place, wee may the more readily and iudicially conceiue of the Incarnation in the third place. To make it plaine by a comparison, two extreames are to meete and to agree together : this cannot be done, except, first, we know each seuerally by it selfe : so here the Word or Godhead is as one extreame, the Flesh or the Manhood another : how then

then can I vnderstand the reconcilement of both, except I vnderstand each by it selfe?

For the better handling of this point, I will first shew what is meant by this word *Flesh*: Secondly, why it is so called. First, what is meant by the word *Flesh*, howsoever it is true that the Scripture doth sometimes extend this word to all liuing creatures, *Gen. 8. 17.* yet most vsually & properly it is applyed to man, and that in many senses: as first it signifies either part of man, or whole man: either part of man, and that either the whole body, *Leu. 16. 28. Thou shalt not marke thy selfe in thy flesh, &c.* meaning the body: or secondly, the generatiue part, *Leuit. 15. 3. When his flesh auoideth his issue:* or else for the Bone of man, *Gen. 22. 3. This is now Bone of my Bone, and flesh of my flesh*: or fourthly, for the vnregenerate part in the faithfull, *Rom. 7. 25. Then I my selfe in my minde, serue the Law of God, but in my flesh the Law of Sinne.* Secondly, it is taken for whole man, and that either for his whole Nature, or for his estate and condition in this life. First, for the whole nature of man, and that either simply as hee is a creature, or as hee is wholly corrupted with sinne: for man simply as a creature without brand of corruption, *Luke 3. 6. And all flesh shall see the glorie of God. Gal. 2. 16. By the workes of the law shall no flesh bee iustified.* Or else for whole man as he is corrupted and defiled with sinne, and so it is taken, *Gal. 5. 17. 24. The flesh lusteth against the spirit, &c. And they that are Christs haue crucified the flesh:* and more plainely, *Iohn 3. 6. That which is born of the flesh is flesh*: this is the state of the whole man, in the wicked no part beeing regenerate. Or lastly, It is taken for the whole condition in
I this

this present life, as *life*, *povertie*, &c. and so it is taken. 1 Cor. 7, 28. *They shall haue trouble in the flesh*, that is, in the estate of their life; and so it is applyed to our Sauour, Heb. 5. 7. *who in the dayes of his flesh*, &c. that is, in the time of his life. Now the question is, to know in which signification, *Flesh* is to be taken in this place. Surely, it is to be referred to that place where *Flesh* is to be taken for the whole nature of man simply, as he is a Creature without brand of corruption. The meaning then is this; *The word was made Flesh*; that is, The word was made perfect man, consisting of Bodie and Soule; hee was made man in a true being, as in 1 Tim. 3. 16. *Manifested in the Flesh*, that is, in the true being of man: the speech is borrowed from the part to the whole, *Flesh* being taken for the whole nature of man; no other sense agrees with it. But you will say then, why doth not the Text say, *He was made man*? And thus we come to the second point, *why hee is called Flesh*.

*Reasons
why hee is
called flesh.*

Whereof many profitable reasons may be giuen. First, man signifies as well the Person, as the Nature; *Flesh* signifies the Nature onely, not the Person; now the reach of the holy Ghost, is to teach vs, that Christ tooke our Nature, and not our Person, and therefore he saith *Flesh*: But doth he not call him *Man* else-where? Yes, often, but that must be expounded by this, and this by that, and both will prooue that Christ tooke the whole nature of man, not the Person: and when hee saith *Man*, then hee teacheth vs that hee tooke whole man, and not the flesh onely; So both giues vs light to this, That Iesus Christ tooke the perfect nature of man, and not the Person of man.

Secondly,

Secondly, Man doth signifie the best part of man with the worst, the honourablest with the basest; Flesh signifies the basest part onely; Now the *holy Ghost* would teach vs the humilitie of Christ, in that hee tooke not only the best and noblest part of man, the Soule; but he vouchsafed to take the basest also, euen the body, *Phil. 2.6, 7.* The *holy Ghost* setting downe the Incarnation of Christ, shewes how exceedingly he humbled himselfe, that though *he were in the forme of God, and equall with God, yet hee tooke upon him the forme of a seruant, and was made like man, and found in shape as a man,* and therefore the *holy Ghost* saith here, *Flesh*, rather than Man.

Thirdly, *Flesh* doth more significantly imply our naturall infirmities, than Man: now the *holy Ghost* would teach vs, that he tooke not on him our nature onely, but our infirmities also, sinne onely excepted, and therefore he saith *Flesh*, rather than Man.

Fourthly, *Flesh* is a bodily substance of man, man consisting of a double substance, bodily and spirituall: now the *holy Ghost* would teach vs, that Christ had a bodily and earthly nature, as well as a spirituall and heauenly nature, and this more plainly appeares when he saith *Flesh*, than if he had said man.

Lastly, It is said *Flesh*, to teach vs that he tooke not onely one indiuiduall man, but the whole Nature of that kinde, whereas if he had said man; it had signified but onely the indiuiduall Person of a man; which if Christ had taken no more, he could haue saued but that one person, and therefore the *holy Ghost* vseth rather this word *Flesh*, than Man.

Now the obseruation from hence is this: That Ie-
sus Christ the Mediatour, is very true and perfect

Zanch de incar-
nat. lib. 2. c. 3. g. 2.
Thes. 1.
Zeged. 584.

man; *The Word made Flesh, &c.* that is, very God, is made very man. That he is true and perfect man, is prooued thus; First, hee had the name of a man: Secondly, he came of the race of man. Thirdly, hee had the parts of a man. Fourthly, the Birth & growth of a man. Fifthly, the Actions and behaviour of a man. Lastly, he had the infirmities of a man. First, he had the name of a man expressely giuen him in the Scriptures, and therefore he hath the true nature of a man: for the Scripture calles things as indeede they are, not as they are not. *1. Tim. 2. 5. The man Christ Iesus. Act. 17. 31. He will iudge the world in righteousness by that man whom he hath appointed.* Now wee know Christ Iesus shall iudge the world. So wee see the Scripture calles him man, and therefore hee is true man. Secondly, he came of the race of mankind, and therefore the Scriptures call him the *Sonne of man*, *Math. 9. 6.* and more particularly the *Sonne of Mary. Luke 1. 31. 44.* Nay, the *holy Ghost* goes further, and shewes of what Tribe he was, *Heb. 7. 14. It is euident that our Lord sprang out of Iudah;* Nay, hee shewes of what family hee was, *Rom. 1. 3. which was made of the seede of Dauid,* and in *Heb. 2. 16. Hee tooke the seede of Abraham:* and so likewise, *Gal. 3. 16. Christ is said to be Abrahams: seede* And to put the matter out of all doubt, the *holy Ghost* shews that he came of that very nature of man that was made at the beginning, hee came of the race of *Adam* and *Eue*; of *Adam*, *Luke 3. 38. The Sonne of Adam*, and of *Eue*, *Gen. 3. 16. The seede of the woman shall breake the Serpents head.* So he was by succession the Sonne of *Adam* both by father and mother. Thirdly, he hath the parts of a man, *the Body and Soule of a man*, the body of a man. *1. Pet. 2. 24*
who

who bare our sinnes in his body; So he had the parts of a body, as bones and flesh, and hands and feet. *Luke 24.39. Behold my hands and my feet, &c. A spirit hath not Flesh and Bones as you see mee haue.* So hee had a Soule. *Math. 26.38. My Soule is heavy, &c.* and all the faculties of a Soule, as vnderstanding, will, &c. for he did dispute and reason, by the facultie of the vnderstanding as we doe, he had all the essentiall and naturall parts and powers of body and soule, and therefore must needs be a true man. Fourthly, he had the Birth and growth of a man, he was conceived in the wombe of his mother as a man, *Luke 1.31.* He was borne in the vsuall time as a man, *Luke 2.7.* swaddled, *Luke 2.12.* He grew vp as a man, both in respect of body and mind, *Luke 2.40,52.* and therefore he was a true man. Fifthly, he had the Actions and behauiour of a man. *Phil. 2.7. He was found in shape,* that is, in carriage and behauiour as a man. *Iohn 1.14. Hee dwelt amongst vs,* saith the Apostle, that is, hee had his conuersation amongst vs, hee did eate, and drinke, and speake, and sleepe, and did all things belonging to a man. *Act. 1.21. All the while the Lord Iesus was conuersant with vs,* that is, all the while that he went in, and out before vs as a man. Lastly, hee had the infirmities of a man, *Heb. 4.15. For we haue not an high Priest, which cannot bee touched with the feeling of our infirmities, but was in all things tempted like vnto vs, yet without sinne. He was hungry, Mathew 4.2. Thirstie, Iohn 4.7. Wearie, Iohn 4.6. Wept, Iohn 11.35. Sorrowed, Marke 3.5.* Lastly, he dyed as other men do, *giving vp the Ghost, Iohn 19.30.* which are manifest proofes that he was true and very man.

The Reasons of this point are these: That Christ *Reason. 1.*

is true and perfect man. The first Reason is, because it was so fore-told that he should be such an one, *Gen. 3.15.* It was fore-told that hee should bee the *seede of the woman.* And *Gen. 22.18.* that he should be the seed of *Abraham.* That is, that he should be a true and perfect man. Now that which is fore-told of God must needs come to passe, and therefore hee was a true and perfect man.

Reason 2. Secondly, The Iustice of God required that the same Nature should bee punished, that had offended. Now Christ being to make satisfaction for our sins, hee must needs take our whole Nature to make satisfaction for vs in. For our whole nature had sinned, and farre be it from vs to thinke that God would punish one Creature for another, or one Nature for another.

Reason 3. Thirdly, Christ comming to bee our Mediatour, was to bee our Head, wee his members; then there must bee a proportion betwixt the Members and the Head. Now the Members are perfect men, then so is the Head also, else it should be a Monster, if it should haue a diuine Head and a humane Body; as some Fishes that haue the head of a Dogge, and the Body of a Fish. But this cannot be in Christs Body, but as the Members are perfect men, so is the Head too. *Hee that sanctifieth, and they that bee sanctified, are both one. Heb. 2.11.*

Reason 4. Fourthly, Christ comming to bee our Mediatour, was to make vs like himselfe, *the Sonnes of God*; therefore he must needs bee made like vnto vs, *the Son of Man.* He was to exalt vs to Heauen, therefore he must needs liue here on Earth. He was to make vs partakers of Glorie and of the diuine Nature, therefore he must needs

needs bee partaker of Infirmitie and of the humane Nature. He was to make vs *Bone of his Bone, and Flesh of his Flesh*, therefore he must needs become *Bone of our Bone, and Flesh of our Flesh*.

The Last Reason is that of the Apostle, *Heb. 2. 17*, Reason 5.
18. It behooved him in all things to bee made like vnto his Brethren, that he might be a mercifull & a faithfull high Priest, able and willing to succour vs in distresse, euen from his own experience of our infirmities.

The Vses are many.

First, here is an excellent euidence of the great and bountifull loue of God to vs, as the Apostle speakes, *Tit. 3. 4.* that notwithstanding we had sinned against him, & were become his enemies, so that our Nature was as great an enemy to him, as the Deuil himself almost; yet that the Lord God should bee so affected with vs, that he should send down his own Son Iesus Christ to take this aduerse Nature vpon him, euen his enemies Nature, to saue vs that were his enemies. This bountifullnesse of God will the better appeare, if wee consider, that hee denied this to all inferiour Creatures, yea to higher Creatures than we are. The Angels fell, and Christ might haue taken their Nature to redeeme them: but hee in no sort tooke the Angels Nature; but the *seede of Abraham*, *Heb. 2.* It should stirre vs vp to admiration of GODs singular affection towards vs, and it should proueoke vs to all thankfulnessse to him, and to render loue to him againe, to giue our bodies and whole Nature willingly to be imploied in his seruice.

Secondly, It sheweth the humilitie of Iesus Christ, *vse 2*
 that did abase himselfe so low, as to take our humane Nature vpon him, being so base a Nature, and he so high

high and excellent a Person; this is the most pregnant example of humilitie that euer we read of. The Apostle, *Phil. 2, 6, 7, 8.* amplifies it from very many particulars, *He was in the form of God (saith the Apostle) equall with God, but he made himselfe of no reputation, tooke on him the forme of a seruant, was made like vnto men, and found in shape as a man, hee humbled himselfe vnto death, euen the death of the Crosse, &c.* A proud man would haue thought it a great shame to haue don thus; but our Sauour Christ thought it not so: Therefore this should stir vs vp to imitation, as the Apostle exhorts vs in the fifth verse, *Let the same mind bee in you that was in Iesus Christ.* Let vs bee ashamed to be proud, or to disdaine any man, or any office or seruice, or any thing though neuer so base if it bee agreeable to Gods Ordinance that he may haue glorie by it, & for the good of thy Brother, though thy selfe bee neuer so great, seeing Gods owne glorious Sonne disdained not to humble himselfe thus for thee.

Vse 3

The third Vse is for comfort to Gods Children: Christ took our whole Nature, therefore here is comfort for vs. First, against the sinfulness of our Nature which we carrie about vs; for our Nature hath answered for sinne already in Christ. Yea, but some will say, still I am prone to sinne: yet here is thy comfort, that Christ hath assumed thy Nature and sanctified it to the full in his owne Person, and thy Nature shall also bee sanctified by little and little till it be intirely made holy. So secondly, likewise it is comfort against the baseness of my Nature, which is but Flesh and Blood, compassed about with many infirmities and miseries. What then? My Nature is excellently glorified already in Christ, and this

this Nature of mine shall be glorified in me to the full at the last day; *For he is Flesh of our Flesh, and Bone of our Bone*, and therefore as he is exalted to glorie, so shall we hereafter: and therefore though we be here in this world despised, persecuted, and contemned of men, yet we are honoured in a high degree by the Sonne of God in his owne Person alreadie, and shall bee in the world to come in euery one of our owne Persons. Thirdly, here is comfort against the infirmities of our Nature, because Christ Iesus himselfe bare them in our Nature, and therefore they are sweetened to vs in the enduring of them: and also hence we haue assurance of comfort and helpe against them, because he bare them that hath a fellow-feeling of them, and therefore will be compassionat toward, and both readie and willing to helpe vs, as the Apostle sheweth, *Heb. 4. 15.* and the *5. 2.* He that hath beene a begger by the high-way, or in any other necessity, and is freed from it, hee will bee the more compassionate, and the better know how to relieue those that are in the like necessitie, euen from a fellow-feeling that he hath of their miserie. So our Sauour Iesus Christ hauing borne our infirmities, will be readie and willing to helpe vs, euen out of a fellow-feeling that he hath of them, and therefore this may be comfort to vs against all the infirmities of our Nature, euen against death it selfe.

Fourthly, Hath Christ Iesus assumed our humane Nature? Then we ought to haue a reuerent estimation of this good Nature which we carrie about with vs, as being the very same which the Sonne of God rooke on him: let vs therefore reuerently respect it, both in our selues and others. In our selues let vs take

heed we defile it not with sinne, doe not abuse it to flauish and wicked courses. Wilt thou take the Flesh and Nature of Christ, and make it the Flesh and Nature of a Drunkard, or of a Whoremonger? &c. God forbid; for then thou shalt abuse the Nature of Christ. And so in others, in thy poore Brethren, do not vilifie this Nature, but loue and cherish it, and do well by it, it is Christs owne Flesh and Nature, therefore bee not thou ashamed of it in them. He was not ashamed to call them Brethren, *Heb. 2. 11.* therefore bee thou like vnto him.

vse 5.

Fifthly, Here is matter of reproofe against many Heretickes, here is a whole Rabble of Heretickes, a Legion of Diuels, to fight against this Truth. I can call them no better, for they are directly against Christ. *Marcian* hee held that Christ had not the true Substance, but only the semblance or shew of a man: alledging for his proofe, the Apostle, *Phil. 2. 7.* *He was made like man.* But there it is vnderstood, a true likeness (euen as one man is like another) not a counterfeit. And also they alleage, that in *Rom. 8. 3.* *God sending his Sonne in the similitude of sinfull Flesh.* But there similitude is not referred to Flesh, but to sinfull Flesh. This Errour some ascribe to the *Manichees*, but the *Manichees* confesse he had the true substance of Man, but he brought it from Heauen: alledging *1. Cor. 15. 47.* *The second man is the Lord from Heauen.* But this is spoken of the Person of Christ, not of his Manhood by it selfe. This Errour is rather ascribed to *Valentinus. Apolinaris* confessed the Flesh of a man in him, but not the Soule, but that his Deitie was in steed of his Soule. But we know, that it is said, *Hee groaned in his Soule, Iohn 11. 33.* Now his Deity cannot groane, *Vide Zegedine*

Zegedine 584. This is also ascribed to the *Arians*, *Vide Zegedine* 584. *Appelles* held that hee made his Body of the foure Elements, *Epiphan. Hares.* 44. And so certaine *Ebionites* held that hee was a created man before all things, *Epiphan. Hares.* 30. and so denie him the birth of a man. But we know he was borne of the Virgine *Marie*. The *Monothelites* held that Christ had but one will, that is, as he was God, not as hee was man, and so denie the parts and actions of a man to him. Lastly, the *Vbiquitaries* will haue his Manhood euerie where, and so they destroy the verie being of his Manhood. These and all such Heretickes as denie Christ to be come in the Flesh, *they are not of God, but they are the Spirits of Antichrist*, 1. *Iohn* 4. *Verse* 3.

Lastly, seeing it is so that Christ hath taken our Nature vpon him, then let vs so beleue in him, and so embrace him, as true and perfect man: yet with these limitations, take it not too short, and extend it not too farre. First, take it not too short; so do they that say he had a Manhood, but being vnited to the Godhead it was lost and swallowed vp of it. But these come too short, for Christ was still perfect man after this Vnion, neither did hee cease to bee so at his death (as some thinke he did) nor at his ascension into Heauen, neither shall hee after the day of Iudgement: for euen as the benefit of his Mediation lasts for euer, so shall his Manhood be for euer. Others take it too short, in this sense, in that they thinke it a disparagement and disgrace to Christ to ascribe infirmities to him, to say, that with our Nature hee tooke our infirmities also: but he cannot bee true man, except hee take our naturall infirmities. Secondly, nor yet stretch it too farre: though we say, he tooke our infirmities, yet without sinne: sinne

Zanely de in-
carnat. lib. 2,
cap. 3. q. 3.
thes. 1.

must still be excepted, *Heb. 4. 15. and 7. 26.* And consequently, the causes of sinne, as generation by man; he had not an earthly Father, for then his generation could not haue been without sinne, or creation of any thing in the wombe of his Mother not sanctified. It was impossible he should be tainted with sinne, being God: and it was necessarie hee should be without sin, he being a sacrifice for sinne. Againe, stretch it not too farre, as to thinke, that hee still continues in the state of infirmitie after his resurrection: for howsoeuer hee hath our Nature, and bee still a perfect man, yet hee is a man of Glorie, not of Infirmities, his infirmities are vtterly cast off for euer after his resurrection, and now hee hath a glorified Body. No maruaile therefore, that *Marie* knew him not, but tooke him for the Gardiner after he was risen; and that the Disciples supposed they had seene a Spirit, when hee appeared to them, *Luke 24. 37.* Nay he is so farre from infirmities, as that hee hath perfect Glorie and authoritie ouer the world; especially, ouer his Church: *All things are put in subiection vnder his feet, Heb. 2. 8. God hath made him Lord and Christ, Act. 2. 36. And Phil. 2. 9. 10. God hath highly exalted him, and giuen him a name aboue every name, that at the name of Iesus every knee should bow.* So though hee neuer deposed his Nature, yet hee laid downe his Infirmities at his death and resurrection: And therefore the Apostle saith, *Hee dies no more, Rom. 6. 9.* Thirdly, extend it not too farre, as they doe that say, If he haue taken the whole Nature of man, then hee will saue all men. No, he will saue none, but those that are incorporated into him by Faith, and are members of his Body: for as he made our Nature his by assuming it, so we must make his

his ours by beleeuing and resting vpon it : we must be his brethren as well as he is ours. The Flesh profiteth vs nothing, *It is the Spirit that quickneth and giueth vs life.*

Wee haue spoken in handling of this Question, of the two first generall points propounded to bee handled in the same. Namely, First the *word* by it selfe. Secondly, of the *Flesh* by it selfe. It followes now that wee speake of the third generall point, the *word* and the *Flesh*, the *Godhead* and the *Manhood* both together, (*was made Flesh*) which wee call his *Incarnation*; and this word *Incarnation* answers fitly to the words of the Text (*was made Flesh*) for to bee incarnate is to bee made *Flesh*. And here in these words *made Flesh*, wee are to consider; First, of the phrase. Secondly, of the matter. First, of the phrase. This is the most significant phrase in all the Scripture to expresse this Myserie of Christs *Incarnation*. Some places speake of his *Flesh*, as in the 1 Tim. 3. 16. *God manifested in the Flesh*. And 1. Iohn 4. 2. *Euerie Spirit that confesseth not that Iesus Christ is come in the Flesh, &c.* Other places speake of his being made, as Galat. 4. 4. *made of a woman*. And Rom. 1. 3. *made of the Seede of David*. But this place speaketh most directly and expressely to the point in both respects, both of his *Flesh*, & being *made Flesh*. So then this is the plainest place of all other, though all the rest intend and meane the same thing, but this speakes it plainely. So that if any man should aske me, what Christ is? I could not more plainely expresse it, than by these words, to say, hee is *the word made Flesh*. It is so plaine, that some haue hence grossely concluded (standing vpon the strictnesse of the phrase) that therefore the *word* was either altered

and changed into *Flesh*, or at the least that the *word* did suffer something to be done vnto it selfe in this *Incarnation*. But the collection is false in both: For first, there is no changing of one substance into another, for God cannot bee changed, neither will the phrase beare it, no more than when wee say, the Ayre is inlightned, it should therefore follow, that the Ayre is turned into Light, whereas the Ayre whether it bee dark, or whether it be light, still it continues the same Substance. Secondly, neither is there any passion, the *Word* suffered nothing to bee done vnto it, for that is against the Nature of God, for this *Word made Flesh* may as well be translated *became Flesh*, which may and doth oftentimes intend a voluntary Action of the Person that it is spoken of, according to that of the Apostle, 1 Cor. 9.20. *I became a Iew to the Iew*, that is, hee voluntarily conformed himselfe, &c. So Christ here is an Agent or Doer, hee Actually tooke our Flesh on him, rather than a Patient or Sufferer. The speech is Passiue, but the sense is rather Actiue. And so much of the phrase, *Made Flesh*.

Now to the matter it selfe, wherein are these particulars to bee considered; First, the Act or worke done: Secondly, the manner how it was done: Thirdly, the meanes whereby it was done: Fourthly, the time when it was done: And Lastly, the consequents of it being done. First, of the Act or Worke it selfe, *The Word was made Flesh*, that is, Iesus Christ being verie God, became verie Man. This intends two things: First an Assumption or taking on him: Secondly, such a taking on him, as makes a perfect v-nion of both Natures in one Person. First, a taking on him, here is the Assumption, so the Apostle saith,
Phil.

Phil. 2. 7. And tooke on him the forme of a Seruant:
And Heb. 2. 16. Tooke on him the seede of Abraham.
 And here wee are to consider two things. First, what hee did assume, *Flesh*, our whole Nature. Secondly, who did assume it, *The Word*, not simply God, but Christ; and not his diuine Nature, but his Person: so this is the right state of the businesse, and the most proper and direct manner of speech, that the second Person, the Sonne of God, tooke vpon him our flesh or nature: So here is the assumption. And secondly, this is such an Assumption, as causeth a plaine and perfect vnion; for hee did not so assume our flesh, as that his *Godhead* and his *Manhood* were each a seuerall Person, but that both of them were vnited together in one Person, each Nature remaining distinct, and yet hee continuing one and the same Person. In this vnion wee are to consider the matter, and the Subject. To speake properly and distinctly, the matter of this vnion, is the two Natures, the *Manhood* vnited to the *Godhead*. The Subject of this vnion, is the Person of the Sonne of God. The vnion is not made of the Person, but in the Person, and hence it is called the personall vnion; because, howsoever it is, not of Persons (for there was neuer but one in this case) but of the Natures as they being the matter of this vnion, yet it is not in the Natures, (for they were neuer made one, but still continue two) but in the Person as being the Subject of this vnion: So then the Definition of the personall vnion appeares plainly to be this, namely, the meeting together of the perfect diuine Nature, and of the perfect humane Nature, both in one and the same Person of the Son of God, and yet each of them remaining a distinct Nature by it

it selfe, and retaining their owne essentiall properties. First, in this vnion, there must bee a meeting together of the perfect Diuine and of the perfect Humane nature. Secondly, they must both meet in one Person of the Sonne of God. And thirdly, each must retaine their seuerall and essentiall Natures and properties. As for example, it is the propertie of the Deitie to forgive our sinnes, and to heare our prayers; and this propertie it retaines still: and it is the propertie of the humanitie to be contained in one place at once, & this propertie it retaines still.

There be many Vnions in the world: as first, there is a naturall Vnion, as of the Soule and Body in one man. Secondly, there is a carnall Vnion, as of the man and wife. Thirdly, there is an artificiall Vnion, as of Timber and Stones in one building, and diuers things in a garment. Fourthly, there is a sociall Vnion, as of the members in one Body. Fifthly, there is a spirituall Vnion, as betwixt Christ and his Church. Lastly, there is this personall Vnion of the two Natures in Christ; and this is singular and vnmatchable, there is but one that may bee compared with it, and that is the vnion of the Persons in the Deitie, where three persons are vnited in one substance, and therefore it is called a substantiall vnion; and this of two Natures in one person, none else can bee compared with it. Further, we must vnderstand that Christ had another vnion, *viz.* of the Soule and Body, but that not a personall vnion of his two natures in one Person, as this is: so that if yee aske mee, how many substances Christ consists of? I answer, Three, the Body, the Soule, and the Deitie: but if yee aske me, how many natures hee hath? I answer, Two, one humane, the other

other diuine : So Christ consists of three substances ; and yet but of two natures. And so much of the first point, the Act or worke done.

The second point, is the manner how it was done. And that is wonderfull and vnsearchable. It is hard to conceiue how the Body and the Soule of a child are vnited together in ordinary generation : And to conceiue how the Bodie and Soule of Christ was ioyned together, is harder : But this, to conceiue how his two natures, the Manhood and the Godhead were vnited together in one Person, is much more difficult. The Scriptures call the worke of the holy Ghost in this kinde, an ouershadowing, *Luke 1.35.* as intending, amongst other things, that it is a darke Mysterie, not to bee comprehended but only as in a shadow ; wee must conceiue of it in this manner. First, that his mother was made fit to receiue the worke of the holy Ghost, and to conceiue a child without man. Secondly, the particular matter whereof Christs Body was to bee conceiued and made, was sanctified and cleansed from all corruption of sinne both originall and actuall. Thirdly, when it was so cleansed, the Body was framed and created of it. Fourthly, then his Soule was created and infused into the Body, and so hee was a perfect man. Fifthly, this perfect manhood was vnited to the Godhead in the Person of the Sonne of God. And so here is Christ verie God, and verie man. Now wee must vnderstand that all these Actions were done in an instant : for they were done by God that needeth no time to doe his businesse in ; so that I say, these fīue Actions were done in the very instant of his conception ; for it is impossible that any essentiall part of Christs Nature should subsist in

any thing but in his Person, and therefore there was no essentiall part of Christs Manhood, but so soone as it had a being it had a subsisting in the second Person: therefore all was done at an instant; for if wee should say hee had a bodie first, and did vnite that to his Person, then hee should vnite an imperfect Nature to his perfect Person, and therefore this was more in Christ than in any other man. For in the ordinarie generation of men, they haue their Bodies framed first, and then after some time their Soules are infused: But Christs Soule was infused at the instant of conception, and this is denyed to any other, saue to the first *Adam*; for hee so soone as his Body was made, his Soule was infused; And Christ was not to bee inferiour, but to bee equall to him in his humane nature. It is true, that his bodie increased in the wombe, and grew ripe to the birth in the ordinarie time that others doe; but yet his Soule was infused, and both Soule and Body vnited to his Person at the very instant of conception, as is shewed. And so much of the second point, namely, the manner how this was done.

The third point is, the meanes whereby it was done: and they are two; the first is Actiue, the second Passiue. The Actiue meanes was the holy Ghost; the Passiue was the Virgine *Marie*. That the Actiue meanes was the holy Ghost, so it was before promised or foretold, *Luke* 1.35. and so it was confirmed after the conception, *Matth.* 1.20. that which is conceived in her is of the holy Ghost. So that the holy Ghost is the Agent in this worke. Imagine not vpon the hazzard of your Damnation, any grosse or carnall Action in this case; but conceiue of it with all reuerence

rence and Admiration, with heavenly and holy and spirituall thoughts, worthie of this heavenly worke of the holy Spirit. It is Blasphemie to say that the holy Ghost did the office of an Husband to the Virgine *Marie*: we may more safely say, speaking in sobrietie, that he did the office of a Father in respect of Christ: for whatsoeuer was acted in this businesse, he had the whole and onely worke, he was conceiued of the holy Ghost. This point is subiect to two exceptions. First, it may bee said, had not all the Persons in the Trinitie a hand in this worke, as well as the holy Ghost? Yes, for whatsoeuer one doth (being an outward worke of the Trinitie) all doe; yet herein euery of them reserues their seuerall propertie to it selfe; the Father his propertie is to send; the Sonne *to come in the flesh*; the *holy Ghost* hee made and vnited the *Manhood* to the person of the Sonne. It was the worke of the whole Trinitie mediately, but immediately of the *holy Ghost*: It was the whole worke of the Trinitie inchoatiue: but of the Sonne terminatiue, because it was finished in him: still we must reserue their seuerall properties in working. The Fathers make it plaine by this similitude; As if three sisters should all worke or weane a garment for the second Sister & put it on her, all of them haue a hand in it, but the second puts it on. So likewise by another similitude of a marriage; In a marriage; First, there is the persons to be married, and that is Christ to our flesh; so there is the Father that giues the woman to the *Bridegroom*, and this is God the Father; and then thirdly, there must bee the Minister that ioynes them together in marriage, and that is the holy Ghost that vnites the *Manhood* to the person of the Sonne.

*Omnia opera
Trinitatis ad
extra sunt in-
diuisa.*

Zanchy de tri-
bus E. obim.

Musculus 291.
Zanchy de in-
carn. pag. 46.

By these comparisons being soberly vnderstood, we may haue some slender resemblance, and light in this great myſterie, but preſſe them not too farre, for indeede no compariſon can match this: It is called an ouerſhadowing, *Luke 1. 35.* to teach vs that wee muſt not pry, nor diue into it too farre, but if we conceiue of it as it were vnder a vaile, it is ſufficient. The ſecond exception that this point is ſubiect vnto, is this: If the holy Ghoſt bee the Agent and actiue worker in Chriſts conception, why then is not Chriſt according to his *Manhood* the Sonne of the *holy Ghoſt*? The Anſwer is, No, becauſe he was not made of the ſubſtance of the *holy Ghoſt*, whereas children are of the ſubſtance of their Parents; but Chriſt his *manhood* was made onely by the power and operation of the *holy Ghoſt*, performing the workes before ſpecified, and not of his ſubſtance, and therefore he cannot be ſaid to bee the Father of Chriſt in reſpect of his *manhood*. The ſecond meanes was Paſſiue, and that was his mother a *Virgin*, *Iſa. 7. 14.* and the *Virgin Marie*, *Luke 1. 30, 31.* And though he had not his being from man immediately, yet he came mediately from mankind, *He was made of a woman, Gal. 4. 4.* and ſo conſequently and mediately he came from man, *of the ſeede of David. Rom. 1. 3.* A ſingular fountaine, a *Virgin*, a ſanctified *Virgin*, a gracious *Virgin*, for ſuch a ſweet ſtreame to iſſue from, neuer ſuch a child came from any mother; neuer ſuch a mother brought forth any childe. There can be but foure meanes whereby mankind can haue any being; either firſt without man or woman, and thus *Adam* had his being: the ſecond is of man without the helpe of a woman, and thus *Eue* had her being: the third is, both
of

of man and of woman together, and so all the children and generation of *Adam* had their being : The fourth is of a woman without a man, and this is proper onely to Iesus Christ the Sonne of God. So the passiue meanes was the Virgin *Marie*, the Actiue the *holy Ghost*. And so much of these three points, the Act or worke done, the Manner and the Meanes.

Now we will draw all that hath beene spoken into an obseruation, and that is this ; Iesus Christ is very God and very man, both together in one and the same Person of the Sonne of God. The Text carrieth it sweetly and plainly, *the Word*, then he was God, *Flesh*, then hee was man, *made Flesh*, there they are both together, namely, in the Person of the Sonne of God. Note that the obseruation hath three points to bee prooued in it. First, that hee is very God, and very man, both together. Secondly, in one and the same person. And thirdly, that this person is the Son of God. But generally the same places of Scripture that prooue one of these, prooue all three, and they are not to bee disioyned ; therefore wee will handle them together. *Gal. 4. 4, 5. God sent forth his Sonne, &c. His Sonne*, therefore hee is very God ; *made of a woman*, therefore hee is very man, for what doth proceede of a woman but mankinde ? Secondly, that *Hee might redeeme*, not that they might redeeme, therefore not many, but one Person, euen that same person that is very God, being also very man withal. Thirdly, and all this is the Sonne of God, *his Sonne*, *Phil. 2. 5, 6, 7. First, He was in the forme of God, equall with God*, therefore very God, and withall in the *forme of a seruant made like man, &c.* therefore very man. Secondly, and that in one and the same person,

Doctrine.

Reasons of the
first point in
the obseruati-
on that Christ
is God and
very man both
together.

for so the Text speaks still of one and the same person, *who being*, and *he made*, &c. Thirdly, and what person was this? the Person of the Sonne of God, for so the Text saith expressely, *who being in the forme of God*, &c. *Rom. 8. 3. God sending his Sonne*, &c. *His Sonne in the flesh*, there is the duplictie of Natures, he was very God and very man. Secondly, the vnitic of the Person in that he speaks but of one alone *his Sonne*: Thirdly, there is the specification of that one person, *his owne Sonne*, that is, that one person of the Sonne of God. So much for prooffe of the point.

Reason 1.

The Reasons of it are these. First, of the first point in the obseruation, & consequently in a good vnderstanding of all the rest. First, man had sinned, and God had passed a most iust sentence of death, and eternall curse and damnation vpon all mankind for sinne, *Gen. 2. 17.* and *Gen. 3. 17.* this being threatned before, no doubt but it must accordingly be performed after: If this sentence be not reuerst, we shall be all damned without mercy: but how shall this be reuerst? the Iustice and vnchangeablenesse of God will not suffer it, therefore all mankind are accursed and damned, either in themselves or in their suretie: who or what is the suretie? one man cannot be surety for another, much lesse for all, *Psal. 49. A man cannot redeeme his brother* (saith David) *it cost more than so*; neither can any other creature or nature bee the surety, but the same that sinned must die, therefore of necessitie he must be very man that is the surety. Againe, he must be such a man as is æquivalent to all men, yea more worth than all the world beside, else he cannot redeeme them: and that cannot be any creature

creature, for none of them is of this value, but hee must be very God, therefore Iesus Christ is very God and very man, both together in one Person.

Secondly, Iesus Christ being to be Mediatour, he is to treat familiarly with both parties that are to be reconciled, and haue such right in both, that he may partake with each by his owne worth, and may haue credit and authoritie with both: but this he cannot haue with man, vnlesse he be man, nor with God, vnlesse he be God too. *Reason 2.*

Thirdly, He is to make vs one with God, and God one with vs after a Spirituall manner: therefore hee must be one with vs, and one with God; very God, and very Man. *Reason 3.*

Now in the second place, that he is very God and verie Man in one Person, the Reason is; Because, if there be two Persons, there is two Christs, and two Mediatours. But there is but one Christ, and one Mediator, and therefore but one Person. Many Persons must needs conclude many Christs. *Reasons of the second part of the doctrine.*

Yea, but in the third place, If it be but in one Person, why may it not be in the Person of Man? I answer, No; it is impossible to be in Man: The Reason is, Because it must bee in such a Person, as wherein both the Natures may truly and really subsist. But it is impossible that the Godhead should subsist in the Person of a man, that being infinite, & this finite, and therefore the Humanitie must subsist in the Person of the sonne of God.

Before we come to the Vs'es, here are certaine Rules to be considered, touching Christs Incarnation.

The first Rule, is this: That Christ doth subsist wholly in each Nature, yet with some differences: as first

Rules to be considered concerning Christs incarnation.
1.

first, he doth subsist in the diuine Nature, as being of it selfe, and sustaining all things : In the Humane, as quickning and sustaining it. Secondly, the *word* had a precedent being, so had not the *Flesh*. Thirdly, hee did his greater workes by his Deitie, his inferiour by his Humanitie.

The second Rule, is this, That the *Flesh* of Christ is not either Deified, for then it could not be one with vs: Secondly, neither yet nullified, as either vanishing to nothing, or being swallowed vp of the Deitie : Thirdly, neither yet accidentally ioined to the Person of the Sonne, but essentially concurring with it in one Person.

*Quod non erat
assumpsit, &
quod erat non
amissit.
Requieuit non
decessit.*

Thirdly, the *word* is not changed; for then it could not bee one with God, but still it retaineth the same Nature and properties. *Iohn 10. 30. I and my Father am one.* And in *1 Corin. 2. 8.* the Apostle calls him the *Lord of Glorie*: Neither is the *word* debased thereby, but continues still in that excellent and infinite Dignity: neither yet assumed into the Manhood, but the Manhood into it: Fourthly, nor euer after did the *Word* forsake the *Flesh*, no not in death, *Philippians 2. Verse 7, 8.*

Fourthly, the Person was a compound Person, and yet but one Person, though he haue two Natures, and that is the Person of the *Son of God*. *Luke, 1. 25. Mary is called the Mother of God,* *Deotou* & against *Nestorius Vogel. 45.* As if God were in Christ onely as in the Saints, but more powerfully in him than in them.

Fifthly, the Natures are not confounded, but really distinguished in the same Person: neither secondly, was there a third Nature compounded of them both, as some Hereticks haue thought, as *Entiches Vogel. 49.*

Nestorius

Nestorius, and *Eutiches*, though they differ in their Heresies, yet each of them stand on the same false ground, Namely, that every perfect Nature must have a perfect *Hypostasis*, and therefore, either there must be two Persons, saith *Nestorius*, if there be two Natures; or else if there be but one Person, saith *Eutiches*, then there is but one Nature. So much for the Rules.

The Vses are these.

The first is for reproofe of those that deny Christs *Vse 1*
comming or being in the Flesh : For they doe not only disanull the Flesh of Christ by it selfe in the second point; but much more his Incarnation in this third point, that hee *was made flesh*. But the Text is plaine against such, 1 *Iohn* 4.2. *That they which deny Christs Incarnation, that he is come in the Flesh, they are not of God, but they are the Spirits of Antichrist.*

The second Vse is against those, who though they *Vse 2*
grant Christs Incarnation, yet withall they affirme the whole Trinitie is Incarnate, whereas the Text here restraines and appropriates the Incarnation to the *Word*. But, say they, if the Godhead be vnited to the Manhood, then the whole Trinitie is Incarnate: for the Godhead is equally & fully in euery Person of the Trinitie. The answer is this, That it is more properly said, that God did assume our Flesh, rather than the Godhead. Or if we doe say, his Godhead did assume the Manhood, vnderstand it with this limitation, that it is the Godhead in the second Person the Son of God: for the *Word* is the name of his Person. It cannot be said properly that the diuine Nature tooke the humane nature, but that the *Word* the second Person tooke our Flesh, and so the diuine Na-
M ture

ture may bee Incarnate in the Sonne, and not in the Father, or the holy Ghost, because that though they be one in Nature, yet the Godhead hath not the same subsistence in the Father, and the holy Ghost, as in the Sonne.

Vse 3.

The third Vse is this, Is Christ very God and very Man in one Person? here then is assurance of our reconciliation to God, that all vnkindnes is forgotten, and all our sins forgiven and buried, and all his displeasure done away, because, as we see here, that our Nature, and Gods own blessed Nature meete together in the Person of Gods own Sonne. Who can doubt, or why should any distrust of reconciliation with God, and of his fauour, (if he haue Faith in Christ) seeing the Vnion is already made? If it were to bee done hereafter, then happely there might bee some doubt and suspition, though there ought to be none, because we haue Gods promise for it, but being done already it is past all doubt and feare. But you will say, It is true, that this proues that Christ is reconciled to God; But what is that to vs? How doth this proue that I am reconciled to God? Yes, very materially: For Christ did this for vs. If Christ the First fruits be made one with God, then the Faithful, the whole Lumpe are so too. He is the Head, and we are his Members; If then our Nature be fully reconciled to God in him our Head, then so is it also in vs his members. The Apostle 2. Cor. 5. 19. saith, *God was in Christ reconciling the world to himselfe*: that is, God and Man met in Christ, is the reconciliation of the world, that is, of the Faithfull to God. And Mat. 1. 23. he is called *Emmanuel*, that is, *God with vs*. He being *Emmanuel* in himselfe, hath effected the same
for

for vs, he hath made God one with vs, & vs one with God, he hath made him a friend and father to vs, and vs to become friends and Sonnes of God. This is a matter of singular comfort to Gods Children: for as sure as our Nature is met together in the Person of Christ, so surely are we reconciled vnto God. Will you belecue a thing shall bee done, when there is a pledge giuen and a pledge taken on both sides? Why here is a pledge taken, and a pledge giuen, to assure vs of this. Christ tooke our nature as a pledge from vs, and to put it out of all doubt, hath giuen vs his Spirit, as a pledge from him of our perfect reconciliation to God. What can a man haue more, when God deales thus substantially with him? Doubt not therefore, but that vpon thy submission, in seeking it, beleeuing it, and obeying it, it shall be surely performed vnto thee.

Fourthly, This should teach vs therefore to labour *vse 4.* to become one with God. God hath vouchsafed to become one with thee, and wilt not thou labour to become one with Him? It was a great humbling and debasing for him to become one with thee, and yet hee did it meerely for thy sake. It is glory, and life, and saluation for thee to be one with him; therefore let not to seeke it for thine own sake, and neuer leaue seeking by praier, and all holy endeauors and means, till thou hast attained it. But you will say, How shall we attaine to become one with God? I answer, In Christ, beleeuing, embracing, and casting thy selfe confidently on Christ and his merits, and neuer cease praying, and hearing, & conferring on Gods Word, till thou hast attained this: and then do not break off this Vnion (by sinning) after it is made: better it is for thee

thee by many degrees to break thine own heart, than to breake off this Vnion.

Vse 5.

Fiftly, This teacheth vs the dignitie and worthinesse of all Christs doings and sufferings, euen in the daies of his *Flesh*, because they were all done and suffered in the Person of the Sonne of God, and therefore they must needs be of infinite power against Satan and sin, and of infinite recompence to the Law, and of infinite satisfaction to Gods iustice, and of infinite merit for vs, and of infinite worthinesse before Gods Mercy seat, yea, of infinite worthinesse before the Throne of Gods Iustice. So that if God the Father looke vpon the doings and sufferings of his Son with the most pure eyes of his Iustice, he can find no more fault with them (be it spoken with all reuerence to the Father, and glorie to the Sonne) than with his owne Maiestie.

Vse 6.

Sixthly, This teacheth vs the infinite hainousnesse of sinne, that cannot possibly be done away, but by a Person of infinite worthinesse, euen as great as God himselfe. Therefore let vs take heed of sinne, and let vs not walke after the *Flesh*, but after the Spirit, that so wee may haue our part in the infinite merits of Christ.

The third maine point to bee considered in this Scripture, *The word was made flesh*, was the Incarnation of the Son of God. wherein was propounded to be spoken: First, of the phrase, *made Flesh*: and secondly, of the matter. Touching the phrase, we heard that it went beyond all other places of Scripture. And for the matter, wee propounded fve things to be handled in it: First, concerning the Act or worke done: Secondly, the manner of doing: Thirdly, the
meanes:

meanes: Fourthly, the time when it was done: And lastly, the consequents of it being done. Of the three former wee haue already heard. Now it remaines, that by the assistance of Gods Spirit we speak of the two latter, the fourth and fifth. And for the present, the first to be spoken of, is the time or season wherein it was done: And I note this point the rather, because it pleaseth the holy Ghost to note this circumstance, *Gal. 4. 4. In the fulnesse of time God sent his own Sonne &c.* Where he speaks of Christs Incarnation, and giues expresse notice of the time. *Eccles. 3. All things vnder the Sunne haue their appointed time,* saith Salomon: Therefore this, which was the greatest worke that euer was done vnder the Sun, must haue a conuenient time to be performed in. It is true, that in respect of Gods decree, it was done before all worlds. And it is as true in respect of the fruit and benefit of it to the faithfull, that it hath beene from the beginning of the world, and therefore he is called the *Lambe slaine from the beginning of the world,* *Reuel. 13. 8.* All the good that euer hath befallen the faithful euen to their very Election, was bestowed on them by God respectiue to Christs Incarnation. But the reall and actuall performance of it, had a certaine time assigned to it by Gods decree, and that in singular wisdom and mercie, and the time being come, this worke was actually performed. How long it is since, euery one of vs knowes, 1630. years. But how long it was from the beginning of the world to that time, is not so certainly and precisely knowne: yet it is certaine, that it was vnder 4000. yeares, and aboue 3900. yeares; we will consider of this time in some profitable respects. And first wee

will consider of it in respect of the state of the whole world. Secondly, in respect of the state of the faithfull. And thirdly in respect of the *Virgin Marie*.

*Augustus se
Dominum vo-
cari prohibuit.
Gualt. Chronol.*

First, we will consider of it generally in respect of the whole world ; For first, at that time was established the most absolute *Monarchie* that euer was in the world, the *Romane Empire* : and was it not then a fit time for the most absolute *Monarch of heauen and earth*, God himselfe, to come into the world, and to be manifested in the *Flesh*? Secondly, then there was a *generall vniuersal peace* throughout the world; and therefore a fit time for the Prince of Peace *Iesus Christ* to bee borne and to come into the world. Thirdly, then idolatrie and prophanenesse, and generally all sinne was at the highest, the whole world lay tumbling in wickednesse, as *Saint Iohn* saith, *1 Ioh. 5. 19.* euen like Swine in the myre : and was it not *high* time then for Christ to come into the world to cure sinne? Is it not *high* time for the *Physitian* to come, when the Patient is most sicke? Christ hee is the *Physitian* ; the *World* is the *Patient* ; Sinne is the disease; and the *height* of sinne the desperatenesse of the disease : was it not time then for *Christ* to come into the world, when the world was thus in the height and extremitie of sinne?

The second respect is specially because of the Church of the faithfull. It was a fit time in respect of them ; For first, at this time the *Prophecies* and *Promises* of Christs comming were neere at an end, *The Scepter was departed from Iudah*, the whole *Government* of the Iewish Nation was abrogate from the Royall Tribe, and translated to the *Romane Emperours and their Lientenants*, and therefore it was
time

time for *Shiloh* presently to come, as *Jacob* prophesied, *Gen.* 49. 10. The 70. weeks in *Daniels Prophecie*, *Dan.* 9. 25, 26. were now comming on apace, and most of them expired, and therefore the *Messiah* was to come, and to live here on earth, that at the full end and expiration of them *he might* be slaine, and so reconcile the iniquitie, and bring in euerlasting righteousness. For God doth not only performe promises and accomplish prophecies in the Truth of the thing; but also in the precise strictnesse of the time; he keeps touch for the very day and houre. Secondly, and consequently, the faithfull people of God then aliue were gaping with *hungry Soules*, like yong *Rauens*, for the comming of the *Messiah*, they had long waited with old *Simcon*, *Luke* 2. 25. for the consolation of Israel, and had now spread their Armes abroad to receiue and embrace the Saluation of the *Lord*: and when is meate and drinke so seasonable, as when it is hungred and thirsted after? And then is the fittest time for God to bestow his blessings on his chosen, when hee hath opened their hands and hearts, and made them fit for embracing of them. Now the faithful hungred and thirsted for the comming of Christ, and waited with stretched out Armes ready to receiue him; & therefore in respect of them, this was a fit time for God to giue Christ vnto them. Thirdly and lastly, the faithful were very scarce and few, the Church was crept into a corner, into a few families, Religion was exceedingly decayed, the Doctrine of it depraued, Holinesse of life little regarded and lesse practised, and generally those that in shew most profest, the Scribes and Pharisees, were meere formalists, and starke Hypocrites; Gods worship

ship was corrupted by mans Traditions and Inventions : and was it not now *high* time for the head of the Church to shew forth himselfe, and to come personally and visibly amongst them, to redresse their manners, reforme his owne Truth, repaire the ruines of his House, and to comfort the languishing members of his owne Bodie ? Surely this was the most fit time.

Thirdly, we must consider of this time particularly in respect of the *Virgin Marie*, his blessed mother: and it was fit time in respect of her too ; for Christ was presently incarnate within her, so soone as euer she beleecued the message of the Angel, *Luke 1. 31.* not before, for all the while she distrusted and said, how can this be ? Christ was not conceived in her: a distrustfull heart dis-inables from being partakers of Gods promises : nor after she beleecued was it deferred. God is neuer behind hand with any, but that which he tenders vs vpon our beleeuing, hee giues so soone as euer we doe belecue ; God had determined it, the Angel had acquainted her with it, that such a thing should be, there is nothing then lacking, but that shee consent to it and embrace it : So soone as euer she beleecued and obeyed, *Luke 1. 38.* this sacred Birth was conceived within her. I note this the rather, because looke how it was with the *Virgin Mary* in her corporall conception of Christ ; right so it is with vs, when we conceiue Christ spiritually in our hearts ; so soone as euer wee belecue the promises of the Gospell through him, Christ is presently framed and fashioned within vs.

The fift and last point is the consequents that did ensue vpon the Incarnation of Christ ; I meane such
as

as did ensue vpon this vnion in regard of himselfe. For the consequents that did ensue in regard of vs, are comprehended vnder the fourth generall head, namely, his mediation executed in & by this Incarnation; but the consequents to bee considered here, are such as ensued in respect of Christ himselfe; and these may be called *Graces*, and they are such things as befell the *Manhood* of Christ (for no such things can befall his *Godhead*, nothing can grace it from man) and these may be distinguished into two sorts: First, some are called *Gifts*; secondly some may be called *Royalties*.

And first for gifts; vpon the vnion of the two Natures in Christ, many gifts befell the *Manhood* of Christ: for wheresoeuer God is present in loue, he giues and that bountifully; much more to that humane nature which himselfe hath pleased to assume and take vnto himselfe. Wee will consider of these gifts in these two respects: First, what they were: Secondly, in what measure they were found in Christ. First, what they were, euen all the good that the humane Nature was capable of; these gifts were either gifts of Bodie, or of Minde. First, of the Bodie; He had a comely countenance, a good complexion, a temperate constitution, and seemely stature. Secondly, of the Minde, a pregnant wit, sober affections, stable memorie, sound iudgement. And though the Scripture doth not expressly speak this; yet reason requires it, that the nature assumed into the *Holy* person of the Sonne of God, should bee no whit inferior to any that euer was of that kinde. But yet the Scripture is not altogether silent in this; cyther for the Bodie, and therefore it is said, *Psalme 45.2. Thou*

art fairer than the children of men, that is, Hee had a comely countenance and good complexion : and howsoever it be said, *Esay 53. That hee had neyther forme nor beauty*, that is spoken in respect of the *Jewes*, that did not esteeme him nor regard him, but maligne him. And so in respect of Soule too, it is said, *Esa. 11. 2, 3. That he had the spirit of wisdom and understanding, the spirit of counsell and strength, the spirit of knowledge, and the feare of the Lord.* Other places of Scripture speake of the gifts of the Bodie and of the Soule together ; as *Luke 2. 40. And the child grew*, that is spoken of his Body ; and *he was filled with wisdom*, that is spoken of his Soule : And *verse 52. Iesus encreased in wisdom*, that is, the gifts of his minde ; and *in stature*, that is, in respect of his Body ; and *in favour with God and man*, that is not spoken of his outward endowments, for God looks not vpon the countenance of a mans person, but the meaning is, he had such excellent gifts and graces of minde, as *Holinesse, wisdom*, and such like, whereby he was in favour both with God and men. We see then how richly our Sauour was furnished in himselfe, not onely with the gifts of Nature, whereby he got favour with men, but of Grace too, whereby he was in favour with God. *John 1. 14, 16. Hee was full of grace &c.* Secondly, in what measure were these gifts found in him ? I answer, In an high and excellent degree, more than in any other. *Psal. 45. 2. Thou art fairer &c.* Adam himselfe was not equall to him, at the least for the gifts of grace. Adam came farre short of that knowledge, and wisdom, and vnderstanding wherewith the *Manhood* of Christ was endowed, because Adam had these graces and gifts.

gifts from God, Christ had the presence of the Godhead: his humane nature being vnited vnto his Godhead, had an excellencie aboue all others, and therefore excellent graces aboue others. Some haue thought that because the humane nature was vnited to the Godhead in the person of Christ, that therefore it receiued infinite & vncreated knowledge and wisdom &c. therefore here wee must marke this rule, That he had all wisdom & knowledge &c. so far as his manhood was capable of it; but his manhood was not capable of this, as he was man, he was a creature, and therefore wee must still keepe within the bounds of a creature; as wee must not detract from his manhood, so we must not adde to it. And therefore though vncreate and infinite knowledge and wisdom were found in Him as hee was God, yet his manhood was not capable of such infiniteness.

The second point is concerning the royalties that befell the manhood of Christ, in respect of his Incarnation. For where God is present, in fauour, and loue, hee conferres great grace and glory on them that he is present withall; much more where hee is personally one with that which he is present with, as he is with Christ. These royalties are foure: The first is a cohabitation or dwelling of the manhood with the Godhead: the second is the cooperation and ioint working together of both: the third is the glorification of the humane nature: and the fourth is the communication of properties.

The first royaltie, is the cohabitation or dwelling together of the manhood with the Godhead: that the manhood should dwell vnder one roof as it were

with the glorious Maieſty of God, this is a great Royalty, and of this the Apoſtle ſpeakes, *Coloſ. 2. 9.* *For in him dwelleth all the fulneſſe of the Godhead bodily.* Which though it be ſpoken of the whole perſon of Chriſt, yet *bodily* ſpecifies the honour that thereby the *Fleſh* or *manhood* is *graced* withall. And if it be a great Royalty to the faithfull, for God to dwell in them by his Spirit; then much more is this a great Royalty, that God ſhould dwell perſonally in Chriſt.

The ſecond Royalty, is the Cooperation & ioynt working together of both, like fellow and fellow well met, (if I may ſo ſpeake.) For howſoeuer the Deitie is infinitely greater than the Manhood; yet it deales not with it, as great men are wont to doe with leſſe, to ſway all themſelues: But the Godhead permits and giues way to the inferiour nature, the Manhood. Firſt, in that it ſuffers it to doe, and to worke according to its owne kinde. Secondly, in that it quickens, ſuſtaines, and aſſiſts the Manhood to work. Thirdly, the Godhead ioynes and concurreſſes oftentimes with the Manhood in one and the ſame work; hence it is, that the Actions of Chriſt are called *7he andricall Actions*, not only becauſe the ſame perſon doth them being both God and man, but becauſe the Actions of the Godhead doe lend their power to the Actions of the Manhood, and the Actions of the Manhood are ſeruiſeable Inſtruments vnto them. As when hee walked on the Sea, *Mat. 14. 25.* it was an action of his Manhood to walke, but that he walked on the waters, this is an Action of his Godhead concurring therewithall. So likewise in raiſing *Lazarus* from the dead, it was an action of his Manhood, to call him; but it was an Action of his Godhead, to giue

Zinb. de in-
carn. 859.
Deuſel xj
enſeſſian.

giue him power to rise out of the graue. So we see, this is a great Royalty to the humane nature of Christ, not onely to be acquainted, and to dwell together with the diuine nature, but also that they do oft times concurre together in one and the same worke.

The third Royalty, is the Glorification of the humane nature with the glory of the diuine nature, forasmuch as after the Resurrection and Ascension, it was glorified with the glory of the Godhead so far as it was capable of it. *Iohn 17.5.* This glory Christ prayed for, *Father, glorifie mee with the glory I had with thee before the world was*, that is, with the glory of the Godhead: & so it was performed. *1. Tim. 1. 16.* *And receiued vp into the glory*, and so it shall continue to the end of the world, for Christ shall come to Iudgement in the glory of God the Father. *Mat. 16. 27.* So wee see that this is a wonderfull Royalty, namely, the exaltation of the humane Nature to the glory of the diuine Nature. But still we must keepe within these bounds, that is, as I said before, that it is exalted to the glory of the Godhead so farre as it is capable of it. The Manhood is finite, and therefore not capable of infinite glory: But yet the humane Nature of Christ is infinitely more glorious, than the Nature of all Men, or Angels, or other Creatures whatsoeuer.

The fourth & last Royalty, is the communication of properties. This is a hard point: some properties belong to the Godhead, some to the Manhood, and these are communicated to each Nature. Those that are peculiar to the humane nature, are affirmed of the diuine, and those that are peculiar to the diuine Na-

ture are affirmed of the Humane. Communication of properties, is this, that Christ God, giues the Titles of the Diuine properties to Christ-Man, and receiues the titles of the humane properties of Christ-Man. You must vnderstand, that this is not done in deed, by way of communication betwixt the Natures, but onely by way of affirmation of the whole Person. As for example : It is the propertie of Christ-God to be Immortall, and of Christ-Man to be Mortall : and yet Christ-God may be said to be Mortall, and Christ-Man may be said to be Immortall. And this we may say without blushing, *Predicatione tantum, sed verissime & realissime, quia Christus subsistit in utraque forma.*

Zanch. de incarn. 110. & 41
Doctrine.

We will make it plaine in an obseruation ; & that is this, namely, That howsoeuer the Godhead and Manhood in Christ are two distinct Natures, even after the Vnion, and that each Nature retaines their seuerall workes and properties, yet notwithstanding that which belongs to either of the Natures, is ascribed to the whole Person of Christ, & that in regard of both Natures. Examples will make it cleare. And first, I will giue you examples out of the Scripture, where the humane properties are ascribed to Christ-God : and secondly, where the Diuine properties are ascribed to Christ-Man. First, where the Humane properties are ascribed to Christ-God, as *Act. 20. 28 God purchased his Church with his owne blood.* Blood is proper to Christ-Man, not to Christ-God ; yet here it is attributed to Christ-God by communication of properties. The like you shall finde in other places. *Acts 3. 15. and killed the Lord of life. 1. Cor. 2. 8. Crucified the Lord of Glory.* It is proper to Christ-Man

to bee killed and crucified : to Christ-God to bee Lord of Life and Lord of Glory , and yet here by communication of properties , it is attributed to Christ-God to be killed & crucified, who is the Lord of life and glorie. Secondly , the Diuine properties are ascribed to Christ-Man. *Luke 1.43. The Mother of my Lord.* Mary was Christs mother as hee was Man, but yet by communication of properties she is called *the mother of God, or, of the Lord*, which is the Title of his Godhead. And so, *Ioh. 6.62. what then if you should see the Sonne of Man ascend where he was before?* Why, his Manhood was not in heauen before, but his Godhead : but this is spoken by communication of properties , whereby that which is proper to his Godhead, is attributed to his Manhood. I will make it plaine by an example : A Man consisteth of Body & Soule : the Soule is spirituall, the Body corporall. Now you may say of a man, that he is both Spirituall and Corporal, because he consists of both in one Person : And so you may say of Christ-God that he is mortall, and of Christ-Man that he is immortal, because he is God and Man in one Person .

The reason of the point is, and there is but this *Reason.* one, Because of the onenesse of the Person , that he is both God and Man in one Person. Hence the properties of the one are affirmed of the other ; as in that similitude which I gaue you before , because a Man consists of Soule and Body, that which belongs to eyther may be truely affirmed of the whole Man, because he doth containe both in one Person. And so it is in Christ, because he is one in Person, therefore the properties that belong to either Nature, may be attributed to whole Christ.

The

The Vses are these.

Use 1

First, this should teach vs that we should not stumble at any of these phrases of speech, when we meete with them in the Scripture, as if there were any confusion of Natures, or absurdity in speech; but we must thinke them the fittest, and truest, and most proper speech that can bee vsed, to expresse the meaning of the holy Ghost. Yea, but you will say, How can contraries bee affirmed of one and the same Substance? It is true, it cannot in one and the same respect, but in diuers respects it may. Christ is visible, and inuisible, but not in one and the same respect: hee is visible in respect of his humane Nature; but inuisible in respect of his diuine Nature.

Obiect.

Ans.

*De eodē sed non
secundum idem.*

Obiect.

Ans.

Another exception may be here made, and that is this: If it be in forme of speech only, and not in truth of the thing, it is but falshood and deceit. Yes, it is so in the truth of the thing too, in regard of the Person of whom it is affirmed, though in regard of the other Nature, it be but verball.

Obiect.

Ans.

*It is onely in
concreto.*

Yea, but thirdly, you will say, May I not say then, his Manhood is his Godhead, & his Godhead is his Manhood? I answer, No, you may safely say in the concrete, that Christ-God is Man, or Christ-Man is God: but not in the abstract, that Christs Manhood is his Godhead, or his Godhead is his Manhood: no, not though one be vsed in the concrete, the other in the abstract, as to say, Christ-God is the Manhood, or Christs Godhead is Man, nor contrary. But we may say, Christ-God is Man, and Christ-Man is God, for then we speake in the concrete of the Person, which is one. But when we speake of the Godhead alone, or of the Manhood alone in the abstract, then we speak
of

*Quocunque no-
mine significetur
persona Christi,
de ea prædicen-
tur quæ sunt
vtriusque formæ.*

of the Natures, and they are the same still. We cannot say, his manhood is visible and inuisible, nor that his Godhead is visible & inuisible too: but we may say, Christ-man is visible and inuisible, and Christ-God is visible and inuisible, for then we speak of the person, but we must not single out the natures. I may say of my selfe, that I am spirituall and bodily; but I cannot say of my soule alone, that it is spirituall and bodily; nor likewise of my body alone, that it is bodily & spirituall, for that which may be affirmed of the Person, cannot be affirmed of the Nature. These phrases are vsuall in the Scripture, and therefore I would haue you take notice of them. Our Sauour hath such a speech in *Ioh. 6. 62. What then if you should see the Sonne of Man ascend vp where hee was before?* There you must vnderstand, that its spoken by communication of properties, as if he had said thus, What if you should see Christ, who is very Man, ascend vp where his Person was before: he doth not say, where his Nature the Manhood was before: but because he was there before in regard of one of his Natures, the Godhead; therefore this may be said of both, in respect of his Person.

The last vse, is matter of singular comfort to all *vse 2.* Gods children, for as it is in his own person betwixt the Godhead & the Manhood, so it is in some measure also in his mediation betwixt God and vs, hee being the Sonne of God, very God, took our title on him, *The Sonne of Man*, became very man, bare our finnes, and tasted our infirmities, and endured our punishment; that which was ours he receiued, and it was truely translated vnto him: and he giues vnto vs his titles, *the sonnes of God*, *heyres* and *cobeires* with him.

himselfe. And therefore seeing Christ hath taken my finnes and my infirmities vpon him, they shall neuer be more able to condemne me, than they are to condemne him; if there be no condemnation to Christ, neyther is there any condemnation to them that be in Christ. And likewise his righteousness shall iustifie me in the presence of God, as he himselfe is iustified. And so much of the third generall point in the Text, namely, the incarnation of Christ.

The fourth generall point, (and that is but a by-thing in respect of the Text) is the benefit of Christs Incarnation, namely, his mediation, which was executed in and by his Incarnation: for this is the end thereof in respect of vs. *1. Tim. 1. 15. This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into the world to saue sinners.* All the doings and sufferings of Christ doe concur to this worke, namely, his mediation to bring vs to God. And all the benefits that we receiue by Christ, *iustification, Redemption, Intercession &c.* are comprehended vnder this title, namely, his Mediation. And the whole office of Christ is significantly expressed by this one word, *Christs Mediation*. God and we were at variance, Christ hee interposed himselfe betwixt God and vs, as a Mediatour to make peace & attonement for vs. Why, but then you will say, He is mediator to himselfe, for he is God. I answer, Why not? the Apostle saith so in *2. Cor. 5. 19. God was in Christ reconciling the world to himselfe.*

Doctrine.

Hence wee may draw this obseruation, namely, That Iesus Christ, *The word made flesh*, is Mediatour betwixt God and man in both Natures. *Acts 20. 28 God purchased his Church with his owne blood. God purchased,*

purchased, there is his Godhead: with his owne blood, there is his Manhood. So he is called *Emmanuel*, that is, *God with vs*, *Matth. 1. 23*. He is one with God, and one with vs, to mediate betwixt God and vs.

The Reasons are these. First, Christ must dye for vs, therefore man mediates; and he must rise againe, therefore God mediates. *Rom. 1. 4*. *He declared himselfe mightily to be the Sonne of God, by the Resurrection from the dead.* *2. Cor. 13. 4*. *He was crucified concerning his infirmity, yet liueth he through the power of God.*

Secondly, hee must suffer, and he must ouercome. *Heb. 2. 14*. *For as much as the children were partakers of flesh and blood, he himselfe also tooke part with them, that he might destroy through death; him that had the power of death, that is, the Diuell.* So likewise he must bear our stripes, and heale vs by them, *Isa. 53. 5*. therefore he must mediate for vs in both Natures, as he is God and man.

Lastly, it is a part of his mediatorship, to heare our prayers, and forgiue vs our sinnes, as well as to pray for vs, and beare our sinnes.

The first Use is against Papists, that exclude the Godhead of Christ, as *formale principium* in his mediation, that say, that only dignifies and makes his actions of value, but doth nothing in the worke: but we say, he performes the work of mediation in both natures. *Rom. 1. 4*. *He declares himselfe mightily to bee the Sonne of God, by the resurrection from the dead.* But the Papists thinke they hit it home, when they bring that place, *1. Tim. 2. 5*. *There is but one mediator betwixt God and man, the man Christ Iesus.* Therefore, say they, he is mediator in his manhood onely. But we denie the reason: for this is spoken by the Rule of

of communication of properties, and is meant of his person, not his manhood: if hee had said the manhood, it had beene plaine; but he saith *man*, therefore it is meant of his person, that is very God and very Man.

Vse 2.

Secondly, this teacheth vs to renounce all other mediators which are not God: for eyther we must make them gods that we make our mediators (as the Papists do by consequent, in that they make them searchers of the heart) or else they can be no mediators. If they be mediators, they must be redeemers too. 1. Tim. 2. 5, 6. there they are ioyned together, *one Mediator betwixt God and man, the man Christ Iesus; who gave himselfe a ranfome &c.* None can ranfome vs, but Iesus Christ, and therefore none can mediate for vs, but hee.

Vse 3.

Thirdly, this teacheth vs that Christ is entirely ours, both his Godhead & his manhood, and all that hee hath done in both Natures, in the worke of his mediation, being most perfect, entire, and all-sufficient, is also ours. And therefore wee should cast our selues wholly vpon him, and strengthen our faith in him, assuring our selues, that wee are fully reconciled to God in him: for what the manhood could not do in the worke of our mediation, that the Godhead did; and therefore let vs rest wholly and onely vpon him, as vpon a most perfect Mediatour.

FINIS.

